

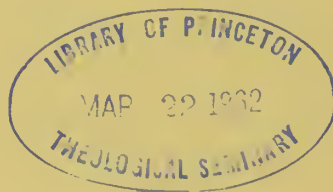
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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No. 54.—NEW SERIES.]

JUNE, 1896.

[PRICE ONE PENNY.]

THE BETTER ORGANISATION OF OUR CHURCHES FOR FOREIGN MISSIONARY WORK.*

THE time is certainly opportune for discussing this important subject. The Centenary year, so rich in gracious memories, so replete with inspiring hopes, has come and gone, and the £100,000, which the Directors desired to raise, in order to celebrate the completion of the first century of our Society's work, have been more than subscribed. For this achievement we are indeed grateful, recognising, moreover, how fitting it was that the Centenary Fund should have been instituted as a thank-offering for the wonderful progress of the past, and as a pledge of continued activity in the future. But in the nature of the case, Centenaries do not come often, and it is just possible there may be some of us who take it quite kindly that they do not come oftener. Even if Centenaries did come oftener, however, is it too much to say that Centenary Funds ought not to be needed? My conviction is that they would not be needed if our churches were better organised than they are for the fulfilment of our high trust to send the Gospel of Christ to the heathen world. The question, therefore, that I wish you very seriously to consider is this: Why should not the year, or the two years, or the three, following on our Centenary, be signalised by a determined effort in all our churches to raise the permanent resources of the Society to the required level?

* The substance of an address, delivered by request, to the delegates of the Bradford Auxiliary, at Horton Lane Chapel, Bradford, on Thursday evening, April 23rd, 1896.

How could we more aptly or abidingly embody the interest aroused by the Centenary than in the enlargement of the Society's regular income?

This, in the main, is simply a question of system, of method, of organisation, of the substitution, for the more or less haphazard way—and more, rather than less—in which the contributions of our churches on behalf of foreign Missions are at present gathered in, of an orderly and business-like way.

There is nothing Utopian in the idea of a permanent increase of the financial resources of our Society up to the point of adequately meeting all present demands. In the very valuable series of calculations which our treasurer, Mr. Albert Spicer, has made at the cost of much thought and time, it is shown that *an average advance of 20 per cent.* on the current contributions from the auxiliaries throughout the country, would make this permanent increase an accomplished fact. What does that mean? Simply that if you are now subscribing ten shillings a year, you must in future subscribe twelve; if now a sovereign, in future twenty-four shillings; if now five pounds, in future six pounds. This is surely quite within range of practicability. Those cases must be very few and exceptional in which, to put altogether aside the element of conscious sacrifice that glorifies the humblest offering, for every five shillings we are subscribing now we cannot with perfect ease add another to them.

But beside the members of our churches and congregations who are subscribers to the funds of the Society, and from whom we ask in the sacred name of Foreign Missions this slight increase on their present subscriptions, there are other members of them—and they are a large

majority—who, except, probably, for their gifts at Missionary Services, do not subscribe at all. In very many cases, they are the poorer members, to whom the collectors in our churches, perhaps, think it not worth while to appeal. Why not? In forbearing to appeal to them we are neglecting a source of income for the missionary exchequer to which, for the needs of home and foreign work alike, our friends in the Free Church of Scotland and in the Methodist Church of England, have wisely given careful heed. *When shall we learn the power of littles?* If there are many members of our congregations whom we find it difficult to persuade to give even five shillings a year to our Society, I believe it would be easy to persuade them to give *a penny a week*, and that is not far from being the same thing. What is necessary is that these small gifts should be regularly looked after, and not be lost for want of attention.*

Of course, in the present condition of human nature, even of Christian human nature, this regular and systematic giving of little sums will not be successfully carried out apart from unremitting work by a few persons in each church who will cheerfully take the matter in hand. I venture to propose, therefore, that every one of our churches, large and small, should have its own Foreign Missionary committee, which should be elected at the annual church meeting, which should have the minister of the church as its chairman, and which should consist of men and women, young and old, who are known to be deeply and prayerfully interested in missionary work. This committee should appoint certain of its own members as collectors, another of its members as treasurer, another as secretary, another as the agent for the circulation in the church of missionary literature—as, for example, the *CHRONICLE*, and *News from Afar*. Let the congregation be divided between the collectors, each collector taking charge of a section of it. The sections may be either certain blocks of pews in the chapel, or certain districts in the town or neighbourhood. Then let every individual, or at least every household, in the section be called upon or written to by the collector in charge of the section, and asked for a promise of weekly, or monthly, or quarterly, or annual subscriptions, but by preference weekly. And let the collector make periodical visits for gathering in the sums thus promised and subscribed. The committee should have regular meetings, say once in three months, for prayer and consultation, neglecting no detail, however small, by which the church may be more efficiently organised for foreign missionary work.

But organisation without a living spirit behind it is as useless as machinery without steam; and, therefore, along with attention to the better organisation of our churches for the missionary enterprise there must go the intensifying in our churches of the missionary spirit. This is largely a minister's question. If the minister will lead, there is little doubt that his people will follow. If it be seen from his prayers, from his preaching, from

his endeavours to promote in his congregation by occasional sermons and lectures a living and intelligent interest in the progress of the Gospel in the unevangelised world, that foreign missions hold in his thoughts and sympathies the place they ought to hold, he may well hope that his church will increasingly become a missionary church. And to a church baptized with the spirit of missions, which is only one way of speaking of the Spirit of Christ, nothing is impossible in the attaining and the holding of an honourable place among those churches which, more than others, have heard and are striving to obey the great commission of the Risen Lord: "Go ye into all the world, and preach the Gospel to every creature."

HENRY VARLEY.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 28th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 56.

The Board resolved, "That arrangements be made for the Foreign Secretary to visit the New Guinea Mission during the coming year, as a special deputation from the Society, to examine and report upon the arrangements at present in force in regard to the finances of the Mission; to consult with the missionaries upon many points of organisation and concerted action which appear to require careful consideration; to advise them of the views of the Directors in regard to matters of difficulty in the Mission; and to make such other inquiries, and to report to the Board on such other matters, as may appear to demand attention." Also: "That it is very desirable that the Deputation should visit the Society's Mission in Madagascar, in conjunction with the visit to New Guinea; the reasons for such visitation being more urgent—in consequence of the great political changes which have taken place in Madagascar—than they were in 1893, when the Board previously decided that a Deputation should be sent. That the thorough knowledge of the Society's Missions in Madagascar and New Guinea possessed by Arthur Marshall, Esq., Chairman of the Southern Committee, and the great confidence entertained by the Board in his judgment, render it exceedingly desirable that Mr. Marshall should, if possible, be the colleague of the Foreign Secretary on the proposed Deputation. That the views of the Directors be conveyed to Mr. Marshall, and that a very earnest expression be given to him of the Board's wish that he should, if possible, undertake this service for the Society."

The marriage of Dr. Peake and Miss Frédox, of the Madagascar Mission, was sanctioned. The Board approved the return of Miss Hargreave to South Africa; and sanctioned the return to England of Mr. J. E. Reid, of Lake Ngami, on account of the injury to his right arm, inflicted by a leopard; and of Rev. W. Thomas, of Lake Tanganyika, under medical certificate. The resignation of Mr. A. Carson, B.Sc., of the Lake Tanganyika Mission, was accepted, with regret; and, upon a report from the Society's medical adviser, the Directors were compelled, with much regret, to recognise that they can no longer count upon the Rev. G. A. Harris, of Mangaia, as one of the active staff of the Society's missionaries.

An offer of service by Mr. T. H. Mith, of Sydney, was accepted.

* Special cards for collecting such small weekly contributions are now issued by the Society.—ED.

Board Meeting, May 5th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 53.

The Directors welcomed the Rev. J. and Mrs. Macgowans, from Amoy; Rev. C. D. and Mrs. Helm, from Matabeleland; Rev. W. Thomas, from Lake Tanganyika; Mrs. Baylis Thomson, from Neyoor; Miss Helen Davies, from Hong Kong; and took farewell of Revs. W. E. Cousins, M.A., and J. A. Houlder, returning to Madagascar; Dr. C. B. Mather, returning to Central Africa; and Revs. H. Johnson and P. W. Jones, proceeding to Central Africa.

The Chairman having mentioned the recent death of Dr. Lockhart, the following resolution, moved by the Foreign Secretary, was unanimously adopted, the Board rising in token of its sympathy with Mrs. Lockhart and her family:—"That the Directors have received with deep sorrow the news of the death of William Lockhart, Esq., F.R.C.S., and desire to express to Mrs. Lockhart and to the other members of his family their very sincere and affectionate sympathy in a bereavement which will bring sorrow to a very large circle in many lands. Dr. Lockhart had on many grounds gained an exceptional place in the respect and affection of the Directors. His distinguished services, as a pioneer among medical missionaries in China, associated him very closely with a group of honoured men who were privileged by God to commence the Protestant Missionary enterprise in that land. He brought to the deliberations of the Board so intimate a knowledge of China and of missions in that country, so ardent and generous a sympathy, and so constant a fidelity in attending to the labours of the Directorate, that he was ever most highly esteemed as a colleague. While, to those of the Directors—and they were many—who had the privilege of his personal acquaintance, he was a conspicuously warm-hearted and valued friend. Such men enrich by their influence and their labours the life of all associated with them, and their memory abides enshrined in the hearts they have blessed. The Directors rejoice that their friend was spared so long to serve God and bless his fellows, and that he has now triumphantly completed his earthly service, and has entered into the joy of his Lord. They pray that Mrs. Lockhart, during the brief interruption which has now taken place in the sweet fellowship of many years, may be cheered by the evidence that will come from every hand of the value of the life and labours of her husband; and that, in the realisation of the Saviour's abiding presence and all-sufficient consolations, she may be supported and comforted until the day of blessed reunion in the eternal life."

The Foreign Secretary submitted the draft of the Annual Report, which was approved.

The list of Directors for the coming year was also approved, Mr. G. F. White, J.P., and Mr. T. Harris (of Calne), being included as Honorary Directors.

A resolution, congratulating the Society upon its Centenary, and pledging the churches in the North Wales English Congregational Union to do their utmost to promote the interests of the Society, was read.

WHAT WE ARE DOING IN CHI-CHOU.

WE have been encouraged again this year with the progress made by the women and girls who have attended the classes he'd annually for the instruction of our female converts. Each class continues here for a month. This year the ages range from twelve to seventy. I daresay the latter figure will amaze you. What can be done for women of

such an age? Can they learn anything? It used to puzzle me, but it is wonderful how quickly they learn. Love and patience make them courageous and confident, and they soon commit to memory the Catechism, and then proceed to read the Word of God. It is such a joy to see how God's words take root in their hearts, and the fruits of the Spirit then begin to grow steadily. Most of them pray for the first time in the class, and thus the poor mud hut in which they study and sleep becomes a Bethel.

They return home with truer ideas of right and wrong, and they learn to love the missionary. Unkind and hasty words are few, and quickly repented of. This year I have had my bright women to learn the "Murray" system of reading. Mr. Murray was kind enough to send me one of his blind teachers. It is marvellous how much the women can learn in such a short time. Some have learned in six weeks to read Catechism, Mark, and John. They seemed much interested in it, and I believe this new system will, under God's blessing, be productive of much good. Ten of them and all the school girls have entirely mastered it in less than six weeks, and can now read most books that are printed in the "Murray type." Last night one of them wrote me a letter, and with the help of the book I was able to make out every word. I myself intend learning it. This is by far the easier way of teaching the women of China to read, and if I had the funds I would invite another batch of women here to learn, before the busy season begins. The women taught this year will be able next winter to teach others. It is very touching to see the old women in tears, and they sometimes are obliged to go out of the room to give vent to their feelings while we are conversing about the death of Christ. One old woman took hold of my hand and told me not to take it unkind, but that she could not bear to hear of Christ suffering while she was such a sinner. My heart yearns to be able to keep up this plan of work for a few months longer, but, alas! I have no more funds. Five of the women brought their own food and firewood, and one woman brought food for herself and another. This is a step in the right direction, and many wish they could do so, but they are too poor and cannot keep two homes going. Miss Roberts is much beloved by them all, and she has given most valuable help in teaching them to sing. My husband is fully occupied with various things belonging to the church. I do not think that friends at home have any conception of the number of people he sees every day. They are in his study waiting early in the morning and as late as twelve o'clock at night. Some of the Christians have made an arrangement to pray twice daily for their pastor. This is such a comfort and strength to us. I believe that the work of the Lord is making steady progress here. Prayer-meetings were held here all through last week, and it was surprising to see the chapel crowded, and many of them had several miles to come. This will serve to show that some ground is being gained for Christ in the interior, and we are hoping and praying for greater things than these. The fields are white to harvest, but the labourers are few. We need a new chapel here. The present one is much too small in the winter. We have often been obliged to put up the tent outside the door on Sunday mornings, and this sort of thing is not always helpful to the devotions of the people.

We are trusting that the fire which burned so brightly at the Convention will spread throughout the churches, and thus place the Society above every anxiety as to funds and workers. Above all may God's gracious Spirit make this the most fruitful year in the history of man's salvation through-out heathendom!

Chi-Chou.

-MAGGIE H. REES.

THE LATE MRS. LECHLER.

ON Wednesday, March 25th, news came to Salem that the venerated lady, whose name appears at the head of this paper, had been called to her rest and reward. Mrs. Lechler was in her seventy-eighth year, and for the last fifty-five years had been most intimately connected with the mission life and work of the Salem district.

It is very difficult to crowd into a small space the story of these years, and yet it is due to the memory of this devoted missionary, always abounding in the work of the Lord, that the record of her witness-bearing should be known. Mrs. Lechler, in early youth, became a member of the church at Jamaica Row, Bermondsey. At that time the pastor was the Rev. George Rose, and the congregation was one of the best instructed in London. It had a strong contingent of missionary workers, some of whom rendered exceptional service in the mission-field in after years. Among these was Miss Woodman, who, coming to India in 1840, married, at Salem, the Rev. J. M. Lechler. The work had then been in existence thirteen years. It had been well begun

by the Rev. Henry Crisp and his devoted wife, but these pioneers, after a brief period of earnest work, were called to the better home. Following them came the Rev. George Walton, one of the meekest of men, who was worn out before his time by litigation for which he was not responsible. In 1840, the Rev. J. M. Lechler took the helm of

affairs, and by the help of his devoted wife the next twenty-one years were marked by growing and permanent success. From the very first, Mrs. Lechler took her full share in educational work, and soon had a Girls' Home containing 150 children. An industrial school was started, in which various trades were taught. The enthusiasm of the idea captured other missionaries, and boys were sent from most

of our stations in South India. The Mission premises in those days presented a busy and interesting scene. At six o'clock in the morning, all the scholars, apprentices, and the Christians from the village close by assembled for prayers. This early service concluded, everyone went off to his work. The noise of hammer, axe, and anvil made music in the early morning hours. Mat-weaving, rope-making, building, formed part of the industrial training. Allied with these occupations were the three "R's." Lessons were given in agriculture, girls were taught to make and mend garments, and, along with this many-sided activity, sound instruction in spiritual things had the most important place. Work went on at fever heat, and the missionary was ably assisted by his wife, who, as a matter of course, did all for



THE LATE MRS. LECHLER.

the women and children that she could. It seems incredible that so much could have been done. Small Christian communities were founded in the southern part of the district. A philanthropic society for purchasing the freedom of slaves did noble work. In things like this Mr. and Mrs. Lechler were just forty years ahead of their time. The emancipa-

tion of the pariah, as we call it nowadays, is supposed to be the discovery of certain missionaries who have not been twenty years on the field. The fact is, the question was solved by the missionary and his wife in Salem fifty years ago; but the public, to whom they had to appeal, was not receptive, and many of the missionaries on the field could not wheel themselves into line with this brave attempt to overcome a gigantic evil.

Furlough came in 1855-6, during which Mr. and Mrs. Lechler did yeoman service for the Society in the way of deputation work. Mrs. Lechler had the gift of clear, incisive speech, and captivated the audiences to whom she told the story of her work. Mr. Lechler and his wife returned to India with renewed strength and consecration for their work. Five remarkably successful years of work followed, caste Hindus of the old Carnatic race became Christian, and the excitement caused thereby led to rioting, and in one instance nearly cost the missionary his life. The battle of the converts had to be fought, and their right to the use of public wells established. It was just on the eve of the meeting, when law, and, what was even worse, justice, were asleep. A tired catechist happened to lean against a temple wall, and Mr. Lechler found himself involved in litigation for the defilement of a temple—a place into which dogs, pigs, and crows could enter, open to cattle as a shelter, and just as unclean as neglected places of this kind still are. Because this place had been accidentally touched by a Christian, the disturbance that followed was serious, and all kinds of reprisals were threatened. Happily these came to nothing, or rather fell out to the furtherance of the Gospel. In these anxieties Mrs. Lechler had her share, and the burden was patiently borne. In 1860 she had to go to England with some of her children, and whilst in her native land, and just about to return, her husband died in Salem from an attack of cholera. He had toiled and pleaded up to the very last, and in God's mysterious Providence was called home with startling suddenness.

Following this came another blow, scarcely less cruel, to our departed sister, and that was the sudden closure of her husband's schools immediately after his decease. The utter wastefulness of such a proceeding was to Mrs. Lechler a profound grief to her dying day. How it impressed the young missionaries Mr. Ashton records: "We had a happy meeting at Salem in that grand old compound, in which the large church, the Mission-house, the two boarding schools, and the splendid industrial school used to be. I say used to be, for, on the death of Mr. Lechler, two elderly missionaries of the old *régime* had seen fit to smash up in one day the two boarding schools and the industrial school. I could never understand the reason of this step, unless it were that they were much too successful and financially prosperous institutions to be tolerated in a mean Mofussil station."

From 1861 to the end of her days Mrs. Lechler lived on the Shevaroy Hills, to the very last taking the keenest

interest in mission work there and in the district. In spite of the sorrows referred to above, her faith in God was unwavering, and her zeal in His service was tireless. Tamil she spoke fluently, and at the close of our Tamil services always had a helpful word for the congregation. She was eminently catholic in her spiritual sympathies, and in this respect was an example to all who met her.

The last public function at which Mrs. Lechler assisted was the opening of the Lechler Training Institution at Salem.* She had long hoped and prayed that an institution for training efficient preachers and teachers might be established in one of the Tamil stations. This cherished wish was realised in January last. Old friends, some of them her children in the faith and love of the Lord Jesus, gathered round her, and it was with joy approaching triumph that she declared the building open. Members of her family, the Revs. M. Phillips and C. G. Marshall, took part in the opening services, and the day was a memorable one to us in Salem. This brief sketch must now close. Great would be the welcome this mother in Israel would receive in the heavenly home from loved ones who had preceded her, and for her we cannot mourn. She leaves to her children the precious heritage of a life filled with noble service and lofty aims. To them we offer our sympathy, and pray that God may fill them with His comfort and peace.

Salem, March 31st, 1896.

W. ROBINSON.

ECHOES FROM THE HOME CHURCHES.

THE Leicester United Young People's Missionary Society held their annual soirée at Emanuel Nonconformist Church on Tuesday, April 28th. The lecture hall, in which the meeting was held, was well filled; about three hundred young people being present. The first part of the evening was spent in a social manner; refreshments and music were provided for an appreciative company, who very efficiently supplied their own conversation. At 8.45 the business was entered upon, the President, Rev. G. S. S. Saunders, in the chair. A hymn was sung very heartily, and prayer offered, after which the Rev. J. D. Carnegie delighted the audience with a brisk address, given in his own genial, characteristic style. The Secretary, Rev. F. Lansdown, reported on the growth and work of the Society, which has been highly successful. The officers were all re-elected, and then time was given for questions, suggestions, &c., several of the members availing themselves of the opportunity. After twelve months of vigorous life the Society has now about 350 members; a useful circulating library of the best missionary books, comprising seventy volumes, which are systematically going the round of the several churches belonging to the Society; and after having paid for these books, there remains a balance of nearly £5, which it is both hoped and intended to increase by future effort. Watchers' Bands are also to be shortly formed in connection with the affiliated churches.

* See the CHRONICLE for last month, pp. 100, 101, and the engravings there given.—ED.



CHILDREN'S DEMONSTRATION.

FAVoured by the sunniest Saturday for many weeks past, the Children's Demonstration at Exeter Hall, on the afternoon of May 9th, was a record gathering in point of attendance. The large hall began to fill soon after three, and the young people waited patiently for the arrival of "notabilities," just before four o'clock. A warm welcome was accorded the gaily-dressed missionaries, representative of nearly all parts of the Society's field of operations; and the missionaries' children, similarly arrayed, were voted prettier than ever. Very conspicuous and popular also were our friends, Mr. and Mrs. Hemans, from Lake Tanganyika. The huge map used at the September Convention was suspended from the roof, near the organ.

Adapting a reminiscence recently related by Lord Wolseley, the Chairman (Mr. W. H. Winterbotham, of Kensington) stated that he had been accustomed to come to these young people's gatherings as "an ensign in a marching regiment" until now, when he had suddenly been appointed "commander-in-chief," on account, he presumed, of his experience as an auditor. That experience had dictated one modification in the afternoon's programme—viz., the limiting of the meeting to an hour and a half. Adverting to the speech of Lord Wolseley, the Chairman said he looked at England's great history from a different standpoint to that taken by his lordship, and when he went on to read the further assertion that the army and navy had taken part in everything worth remembering in their past history, he recalled many things of which they had reason to be proud, but which the Forces had nothing to do with. Lord Wolseley characterised people who looked for universal peace as the most dangerous dreamers; but surely that was contrary to the national use of the Lord's Prayer. And then what a contrast was presented between the wars of the past and the history of this Society's hundred years of work! Beside its army of workers, the Society has a navy, for the maintenance of which

the children have raised over £30,000 during the past three years, including £17,500 for the new steamer.

The words to be found in the 16th verse of the 3rd chapter of St. John having been repeated by missionaries in some of the foreign languages, the Rev. C. G. Sparham, of Hankow, exhibited the gods of riches and literature, and the goddess of mercy, worshipped in China. He was able to produce these particular specimens, because the people who once believed in them had relinquished their belief upon finding a better way. He also held in his hand an abstinence or ascetic tablet, bearing the following inscription:—"With an upright heart and sincere purpose I will cultivate this spirit of abstinence without any substitute; and should there be a transgression of this writing, the god before whom the vow is taken is true to a degree"; the terrible imprecation involved in breaking the vow being thus expressed: "Should my heart become clouded, and my nature forsake my vow, may heavens thunder down and split me." The man who gave him that tablet, after practising the life of an ascetic for twenty years, ultimately became an evangelist, and had built up a church of about forty converts, including first his own parents. Mr. Sparham further instanced the case of an officer in the Chinese army, who, on his conversion, brought to Dr. John a magnet, which he had been in the habit of using for "dishonest gambling," and whose altered conduct led his superior officer to exclaim: "I do not know much about Christianity, but I have come to the conclusion that there is a peculiar power in it."

At this point the Editorial Secretary introduced Miss Jessie Baggart as the "Gardener" who helped him to make *News from Afar* bright and attractive, and who is also assisting in the formation of Children's Missionary Bands throughout the country. Miss Baggart responded with a few warm-hearted words to her "dear little flowers."

Mrs. Mackay, wife of Dr. J. G. Mackay, of Madagascar, was glad to be able to say that Malagasy children, like

English children, were not content to keep the Gospel to themselves. A "real proper Sunday-school" had been established at Imerimandroso, beginning with 200 scholars, and many of the present teachers were old scholars. A Christian Endeavour Society was also at work, and the children tried to help others who were worse off than themselves. As a final word, Mrs. Mackay remarked that her observations since her return home led her to conclude that the girls were not doing quite so much as the boys for foreign missions.

A hymn was sung in four languages, the most boisterous acknowledgment being reserved for Mr. and Mrs. Hemans, natives of Jamaica, who have been working in Central Africa for several years. In fact, an encore was demanded in their case.

After a well-executed cornet solo by Mr. Harlow, Mr. W. H. Nutt, from Kambole, described a school demonstration in Central Africa on Christmas Day, 1894, and also a scene of a very different character, to illustrate the generous hospitality of a tribe under distressing circumstances.

Before the gathering dispersed hearty cheers were called for by the Home Secretary, as expressive of thanks to the chairman, to Mr. H. G. Holmes for presiding at the organ, to Mr. Harlow for his cornet solos, to Mr. Gebhart for leading the singing, and as expressive of sympathy with Mr. Luther Hinton, who had been prevented by sickness from undertaking the last-mentioned office.

FINANCE.

Two meetings were held at the Mission House on the Monday, the first being a well-attended prayer-meeting in the morning, presided over by Mr. J. E. Liddiard, Deputy-Chairman of the Board, who led the petitions in the direction of thankfulness for the past, and a broad outlook upon the second century just dawned. The Chairman of the Board (Rev. J. P. Gledstone) conducted the proceedings at the general business meeting of members in the Board-room in the afternoon. An opening prayer was offered by the Rev. F. W. Clarke, B.A., of Frome. Before asking the Treasurer to present the balance-sheet, the Chairman made the single observation that God's great goodness in bringing the Society out of the difficulty in which it was placed a year ago through the expansion of work, was only one more illustration of His abiding faithfulness. Mr. Albert Spicer, M.P., read the principal figures of the balance-sheet presented herewith, which shows the income for the year to have been £141,704 4s. 3d., out of which £6,263 4s. 3d. has been invested, as indicated in the items *f, g, h, i*, on the expenditure side, leaving £135,441, against an expenditure of £138,806 5s. 8d., resulting in a balance against the Society of £3,365 5s. 8d. The normal expenditure, Mr. Spicer explained, was about £9,000 less than last year. The legacies totalled £20,482 4s. 4d., or several thousand pounds beyond the average; but as a

false impression would have been created by taking advantage of this total sum, and thereby showing a balance in hand, the Directors had invested £5,600 on account of a legacy reserve fund. After referring to the great loss the Society had sustained in the death of Mr. S. R. Scott, who for many years had been the financial adviser of the Board, and than whom it would have been very difficult to find in the City of London a man so trusted by all, and so competent to advise the Society in financial matters, Mr. Spicer claimed that the balance-sheet demanded earnest gratitude to God, though it must be remembered that the regular income was not yet equal to the regular expenditure to which the Board was pledged. He felt convinced, however, that the statements of average contributions now being placed before the churches needed only to be put frankly and candidly before the constituents to obtain the requisite response. The laity, he believed, were on the eve of more prosperous times, and he thought a deep responsibility would rest on the ministerial leaders to see that the great mistake made a few years ago was not repeated—viz., sudden years of prosperity, which passed quickly away, led to a very large increase of personal expenditure, which could not be again reduced directly bad times came.—The Foreign Secretary gave a brief *résumé* of the printed report in the hands of those present. That report shows at greater length the fact that the action of those who started the Forward Movement was not a contravention of past experience and action, but was on the whole line of the past history of the Society. "God's goodness and faithfulness have never been more conspicuously manifested throughout the Society's history than they have been during the past twelve months." On the surface the contributions from the churches at home and abroad showed a diminution of £1,017; but it was really the special funds raised by self-denial and for the support of the ships which had diminished, whereas the gifts from the churches in collections and subscriptions had steadily increased. Mr. Thompson then dealt with three prominent features in the story of the past year:—
(1) The proposed appropriation of £30,000 from the Centenary Fund for the augmentation of the working capital of the Society, in which connection he read the following important sentences from the Report:—

"It can never be too clearly stated that while the Directors are opposed to the accumulation of large permanent endowments as tending to injure the sense of personal responsibility and the flow of liberality, it is absolutely necessary that the Society should have a working capital adequate to enable it to carry on its operations throughout the year without check. A society which is pledged to an expenditure of at least £120,000 a year cannot pay its way if it has to wait until nearly the end of the year for its income; and, in view of the influences, political and commercial, which from time to time affect the resources of its constituents, a reserve fund of £100,000 to serve as a working capital, and to provide for the pressure of unforeseen emergencies, cannot be regarded as unnecessarily large."

(2) The Special Committee of Investigation started with a

commission to cut down expenses by about £10,000, but the strictest enquiry resulted in a saving of less than £2,000, and it was clearly seen that the greater part of that saving could only be temporary. Indeed, the need of the present time in some of the largest and most important fields of the Society's labour is for large increase in the number of native agents employed and wise development of the provision for training them. (3) The celebration of the Centenary. One serious result of the enforced halt in the Forward Movement was that the Directors found themselves with a large number of accepted candidates for service without the means to send them out; but in the meantime almost all of these had received appointment, and the number of candidates for service now in preparation was smaller than it had been for many years. Looking out upon the wide field of the

Society to the Treasurer for having directed the examination and classification of the contributions from the churches. Mr. Bolton went on to describe the report as an especially and distinctly strong one, which created the impression that the strong missionary movement was a little distance in front of the support given to it. They must seek to emulate the courage and determination of the years of crises. When first presenting the Report to the Directors, the Foreign Secretary had shown that, during the past year, there had been progress in every direction. One of the sternest difficulties touched the home-life. There was, he thought, increasing jealousy in regard to the attitude and action of the Society; an implied feeling of too aggressive a claim on the part of the Society. Some years ago foreign mission work was looked upon as an inferior kind of work; but of late it had been

BALANCE SHEET (INCOME AND EXPENDITURE), 1895-6.		Cr.
Dr.	To	By—
1. Contributions:—		1. *Expenditure for 1895-6:—
(a) *Subscriptions, Donations, and Collections	£91,542 14 11	(a) Payments by Treasurer in London, &c. £120,189 10 6
*Do., Colonial and Foreign Auxiliaries ..	5,400 7 11	(b) Raised and appropriated at Mission Stations (see Dr.)
*Do., Mission Stations (besides £806s. 8d. included in the Centenary Fund below)	1,985 8 4	18,616 15 2
Do., Do., locally appropriated (Madagascar figures wanting, and Polynesian incomplete) ..	18,616 15 2	£138,806 5 8
(b) *Legacies	£20,382 4 4	2. Investments on account of:—
Do., Colonial and Foreign Auxiliaries ..	100 0 0	(a) Native Schools and Teachers
	20,482 4 4	£58 10 3
2. Dividends	£1,912 13 1	(b) China Mission
Do., for Special Objects	1,761 0 6	2,000 0 0
	3,676 13 7	(c) Memorial Hospital, China
† Income for 1895-6	£141,704 4 3	311 11 0
3. Balance of English School Fund, Madras ..	58 10 3	(d) Donation under Annuity
4. Invested Donation for China Mission released by Death of Annuitant	2,000 0 0	400 0 0
5. Sundries for Investment:—		(e) Do. do. for Widows' Fund
(a) Donations (with Interest) for "Roberts Memorial Hospital," China	£311 11 0	500 0 0
(b) Donation under Annuity	400 0 0	(f) Educational Work in India
(c) Do., Do., for Widows' Fund	500 0 0	1,000 0 0
	1,311 11 0	(g) Legacy for Widows' Fund
6. Deficiency from 1894-5 carried to Centenary Fund Account	5,068 5 7	249 19 3
Balance against the Society	3,305 5 8	(h) Evans Scholarship Fund
	£153,407 16 9	22 5 0
		(i) Legacy Reserve Fund
		5,000 0 0
		9,533 5 6
		5,068 5 7
		£153,407 16 9

Society's labours at the beginning of the new century there was abundant encouragement to press forward. But was the Society ready to use to the full the opening placed within its reach? One thing only was needed to make the power effective and the opportunity fruitful: an enlarged measure of the spirit of faith.—The Chairman remarked that, only an hour or two before, Mrs. Wills told him of outrages recently committed in Madagascar by heathen people, who for twenty years had been asking for Christian teachers without success. "I do not know a more pathetic and urgent call to this House than that which came to my heart in those words."—In moving that the annual report and statement of accounts be adopted, printed, and circulated among the constituents, the Rev. W. Bolton, M.A. (Acton) in a vigorous speech, acknowledged the indebtedness of the

regarded with an exaltation as unreal as the depreciation was unreal. The courage and the strain of zeal was as great at home as abroad, and it was harmful to compare the one with the other in the way in which some people had done. The home churches had warmed greatly in late years towards foreign work. "When we are ready we always find that our Master is ready too."

Mr. S. Birch Canley, of Leicester, in seconding the resolution, approved as exceedingly wise and businesslike the action of the Finance Committee in reserving a portion of the legacies for levelling subsequent legacy receipts. One proof of increased interest throughout the country was that the ordinary contributions had been maintained, notwithstanding the raising of the Centenary Fund. Mr. Canley thought also that the inability of the Special Committee to

reduce the expenditure temporarily, even by £2,000, spoke volumes for the way in which the Society had been carried on. He suggested that an effort should be made to raise the annual income of the Society to £150,000, which, he thought, was not beyond the ability of the churches. He regretted the diminution of the Self-Denial Fund.—Alderman T. Williams, of Merthyr Tydfil, appealed that the whole of the receipts from legacies might be set free, in order to show a balance in hand; but the Foreign Secretary replied that, having looked at the matter all round, and felt the strong drawings of desire in that direction, the principles of prudence, which the Directors had sometimes been charged with having thrown to the winds, came to the rescue. A balance in hand would give people the impression that they were giving largely, whereas they were only giving to the same amount. A small legacy year had often occasioned a deficiency, and in the present case a legacy of £2,000 meant the cessation of an annual gift of nearly £100.—The resolution was then adopted.—Mr. Eliot Reed, of Hampstead, proposed, and Mr. S. Massey, of Manchester, seconded the re-election of officers and appointment of Directors, which was agreed to. On the motion of Mr. W. E. Whittingham, seconded by Rev. S. T. Williams, and supported by the Rev. J. F. B. Tinling, B.A., a special vote of thanks was accorded to the officers and the Chairman for their arduous labours in connection with the celebration of the Centenary, and the financial difficulties through which the Society had passed during the year just ended. The Foreign Secretary having acknowledged the compliment, the meeting was brought to a close with prayer.

LADIES' MEETING.

At the ladies' meeting at Westminster Chapel, Buckingham Gate, on Tuesday afternoon, no attempt was made to introduce any statement in the form of a report or statistical information relating to the present staff of lady missionaries. The number of these in all parts of the field is at present 69, three of whom are fully qualified in medicine (not counting the wives of two medical missionaries who are likewise qualified), and three are nurses. The native female agents include 321 Christian teachers and 252 Bible-women, and there are 15,254 girls in 284 schools (Madagascar not included).

Mrs. Theodore Walker, of Leicester, presided, and in her opening remarks—after Mrs. Gledstone, of Streatham, had offered prayer—made a vigorous appeal for systematic giving, based upon an article which appeared recently in *Regions Beyond*. At the Student Missionary Volunteer Conference at Liverpool it was shown that as a nation we are annually hoarding 240 million pounds, while 140 millions are spent upon drink, 17 millions on tobacco, 8 millions as gate-money at football matches, and that more money is spent in London for theatre-going than is given by all the churches collectively for the evangelisation of the world.

This demanded humiliation before God. As the article in *Regions Beyond* showed in detail, there would be any amount of money for foreign missions if people would give a certain percentage of their means for that work—e.g., 500,000 could, in accordance with the scale therein suggested, give 17 million pounds annually. At a Conference of Christian Endeavourers in New York 10,000 people stood up to testify that they were giving systematically some proportion of their incomes, and 3,000 more rose to affirm that they would begin doing the same from that date. We want, said Mrs. Walker, the indwelling of the Holy Spirit, in order that we may live a life of prayerful effort for Missions.

Mrs. Walker subsequently explained a very ingenious and effective object lesson for demonstrating the vastness of the heathen world, and the insignificant amount of money given for its evangelisation, compared with the tremendous expenditure upon drink. The different proportions were represented by lengths of ribbon of characteristic colours.

Mrs. Dr. Gillison, of Hankow, described her work and experiences in China, extending over three years—strangely different from what she had expected. Her self-forgetful references to her sister's devoted work and early death were very affecting, and suggested an appeal for prayer on behalf of all workers in the mission-field who are cast down by their personal sorrows and disappointed hopes. In working among Chinese women they had, she said, good material to work upon if they could only find it out and have the power of the Holy Spirit to deal rightly with it. Mrs. Gillison proceeded to describe the general work of the two hospitals at Hankow, for men and women respectively. She and her sister (Mrs. Walford Hart) became very friendly with the women patients, and her sister was in the habit of leading by the hand some of the older women to the daily united service, an act which gained for her much affection and influence. Since her return to England she had received cheering news about some of the women and girls whom her sister taught; and she prayed that her words and her triumphant death might bring forth more fruit still. "May we have her faith, and zeal, and her love."

Miss Wilkinson, of Woodford, addressed herself to the "home end" of the work. Incidentally she informed the audience that the Lady President was a sister of the late devoted medical missionary, Dr. Fred. C. Roberts, of Tientsin, and she had gathered from his published life that it was to his sisters he traced much of the inspiration which led him to give his life to Christ in China. "I want," continued Miss Wilkinson, "to plead with you, not so much for the heathen as for the Lord Jesus Christ Himself." On these lines she handed on to her hearers the request made by a deceased missionary: "Brethren, pray for us, that the Word of God may have a free course—that as I and others stand between God and souls, we may not stand as a block, but as a channel through which the life-giving Spirit may enter their hearts." Miss Wilkinson thought there was

greater need for those at home to send out to the missionaries a request for the same prayer on behalf of individual Christians in the home-land. After applying with singular power in one or two directions the story of the healing by Christ of the palsied man who had to be let down from the roof in consequence of the barrier of people round the Saviour, Miss Wilkinson said that the question for each one to answer was—"Is Christ reaching others through me?" "We worship work too much, and we think too little of the will of God," was another of her many striking utterances.

Mrs. T. F. Shaw's reference, in briefly describing her first impressions of Central African life, to the fact that for seven and a half years she did not see the face of a white woman, produced a suppressed exclamation of sympathy with such an isolated life as has been involved in residence at Urambo. Later on she also spoke of the destruction of their mission house by fire, and the loss of nearly all their property. As a set-off against this, she was able to speak hopefully of the progress of school work, and of many of the girls being influenced for good. Ever since the German military officers have been in the country, too, they have been most kind and helpful. The weekday and Sunday services were well attended, and travellers had been greatly delighted with the singing. The hymns, of which the natives now knew twenty-one by heart, had had to be taught line upon line and note upon note. Large crowds of people came from all parts of the country to see the white baby, whom they named "Iris," but whom the people called the "Luck of Urambo," and some forty-five chiefs of different districts came to say good-bye and to beg them to go back. Mrs. Shaw bore unqualified testimony to the good qualities of their colleague, Mr. Draper, and to their affection for him.

Miss Waitt, of Mirzapur, stated that a year before she left North India, a lady visitor declared that she would not attend another missionary meeting at home, because missionaries said scarcely anything of the mountains of difficulty in their work, and she enjoined her (Miss Waitt) to speak of those tremendous difficulties, of the filthy streets, and the awful condition of the lives of the women. The district of Mirzapur in which she worked was about the size of Yorkshire. Their great aim as missionaries was so to influence the Christians that they might become lights in the surrounding darkness. The missionaries were called upon to be counsellors, doctors, spiritual leaders, and mothers, in fact, to each woman and child in the community. Among the agencies employed were an orphanage for homeless heathen waifs not wanted by anyone else; a small lace industry, which had proved a great boon to the poor Christian women; house visitation, some 235 in number; and school work. At the outstation of Dudhi there was a Christian community numbering 100, the women being mostly in an ignorant and deplorable condition. "How sorely they need a lady missionary I cannot tell you," said Miss Waitt, "and we are eager to go, but up to now we have not been allowed to go.

I want you to join us in prayer that if it be the will of God we may be sent there quickly."

At the close of the meeting the Auxiliary Officers met for tea and conference.

SERMON.

At the City Temple, on Wednesday morning, the Rev. J. G. Greenhough, M.A., of Leicester (ex-President of the Baptist Union), preached the annual sermon, taking for his text the words "The Field is the World. . . He that soweth the good seed is the Son of Man" (Matt. xiii. 37, 38). These words were in themselves, he thought, the most compact, and at the same time not the least comprehensive missionary sermon ever preached. In them Christ disclosed the illimitable aim of an illimitable love. There were writers who affirmed that the Lord's purpose grew; that His horizon receded and His world opened out as He marched along. "What will they not tell us who carry their fictions to the Gospel story instead of going to the Gospel story for their facts?" The picture represented One who from the very first was in all things what He would have His Church to be. The name which he gave to Himself, and which He loved best, was Son of Man, because that made Him the property of all; and to have the mind of Christ was to grasp the home field and the foreign field in one. In the words of the text Christ expressed His grand conception of the essential oneness of man. He knew from the first what foreign missions had rediscovered for us, that humanity is practically one, whether beneath the polish of the Greek or the paint of the barbarian. At his highest and lowest, man was essentially one, in his possibilities upwards and downwards; he needed the same Divine power to raise him and keep him raised—a thought which the preacher had amplified at an earlier stage in those two pregnant passages: that man, in his fallen state, was "waiting in the slumber of ignorance for the kiss of the Prince of Truth to arouse his dormant energies into activity, and start him upon a new path"; and "never has a man ascended save where profound religious beliefs have helped him up; and he has always fallen again when those beliefs were weakened or removed." The last point dwelt upon by the preacher was that in the text Christ gave us the immeasurable scope of His purpose, the grandeur, the magnificence, the sublime comprehensiveness of His ambition, the ambition which claimed all for Himself. If, said Mr. Greenhough, the new doctrine of comparative religions touched His supremacy he rejected it as blasphemy. There were books written about "Christ and other masters." To him there was irreverence in the very phrase. "We know no master who can be written alongside Him." To put Christ on a line with the greatest and best of men was hardly less offensive to an adoring faith than the act of those who long time ago crucified Him in a line with the malefactors; it was out of all comparison. He did not forget that in every religion there had been, and perhaps was still, something Divine and true,

but if he thought that any other system could do any part of what the Son of Man came to do ; if he thought they could save man in the same true, deep sense of that word, he would think that all He did and suffered were just a useless expenditure. If He was not the only Saviour He was no Saviour to us ; and if He was not the absolute and only Truth we were not sure that there was any truth in Him at all. He must be either "All Supreme" or "nothing at all." That was the standpoint which every earnest and devout Christian must take, and those who had yielded themselves to Him must ever be burning and thrilling with impatient desire to bring all other hearts under His rule. Throughout the delivery of this masterly discourse there were frequent manifestations of approval among the congregation. So great has been the demand for Mr. Greenhough's able and powerful advocacy, that he has been called upon to preach not only before our Society, but before the Baptist and Wesleyan Missionary Societies during the present May meetings. The opening devotions were begun by the Rev. F. W. Clarke, B.A., of Frome ; but completed by the preacher himself.

WATCHERS' BAND.

The fourth annual meeting of the Watchers' Band was held in the City Temple, on Wednesday afternoon, the Rev. J. H. Jowett, M.A., President of Carr's Lane Branch, Birmingham, taking the chair. The Rev. R. Balgarnie, Chairman of the Parent Committee, offered prayer, and then the hon. secretary of the Parent Band (Mr. J. E. Liddiard) read an encouraging report, which is issued as a supplement to the present number. The Chairman said he had again and again met with this objection to the Watchers' Band : that it was only an additional society to an already sufficiently burdened church, and that there was no vacant space for it to occupy. The life of the modern church was in many of its aspects widely different to the church of the past. On every hand the church was touching the social and material life of the people at an increasing number of points. The contrast with the past was not only found in the multiplicity of agencies, but in the revolution in regard to the general worship of the sanctuary. The services were losing their traditional baldness and bareness ; the people were soliciting the aid of beauty in their worship, and the æsthetic was entering the church buildings, touching the very buildings themselves, and deeply affecting the order and character of worship. He (the Chairman) thought they ought to be regarded as welcome additions. There never was a time when the forms and externalisms of the church were so prevalent, and however much agencies might be welcomed, there was peril lest the emphasis be put upon the external, and the inward power be forgotten. Carlyle used to say that England could never do without forms : "You cannot fight the French with 300 red uniforms, there will have to be the men inside them." Nor could the church fight the world with externalisms, forms and money ; she could only fight it with power. The Watchers' Band was calling the churches to the right emphasis, and was telling them that their power depended upon their inwardness, and that only in proportion to their inner communion and supplies of grace could they do the Master's work. Tennyson once said, "Prayer opens the sluice-gates between me and the Infinite—opens the sluice-gates and lets in the water of life." The Watchers' Band was lifting the sluice-gates in the church, and letting in the water to fill the abundant channels. The Band also called the church to expansiveness. The prayers of Christians were too much characterised by narrowness and shallowness. He (the Chairman) wished the prayers

taught to children were broader in their range ; they scarcely got beyond prayers for "uncle and aunt." Surely they should be told that they could thank God for all the gentleness, kindness, and beauty in the world. The Band led its members to missionaries in their great joys, and to those who were in great sorrow, and increased the sensitiveness of our spirits, refining us and helping us to respond as our Master would have us respond. Our prayers gathered too much round material needs, whereas the Master wants them to be in line with seeking first for the extension of His Kingdom. The Band centred our thoughts around the interests of the Kingdom of God.

The Rev. W. F. Clarkson, B.A., President of the Above Bar Branch, Southampton, comparing missionary interest in the present and the past thought it had deepened, and, if somewhat less romantic, was certainly more intelligent than in the days of our fathers. The mountain torrent rushing through the rocks might be picturesque, but when it had resolved itself into a calm, deep stream, flowing through the meadows, then came the time for fertilising. The former days were not to be compared with the present for the width of sympathy and intelligence of interest, and especially for the unitedness with which members of all churches and all nations were able to express their sympathy to-day. Through the agency of the Watchers' Band the churches at home and abroad were united together in one constant service of intercession. The Bands laid hold of all sorts and conditions of men among the churches. The churches had had their eyes opened, and now saw that there must be hives of bees storing up the honey, instead of the minister being the only "bee." The Watchers needed to pray not simply for success, but that the church should be loyal, faithful and believing, and for the workmen, that while they were ready to accept success if God put it into the programme, they should also be ready to accept seeming failure if that were His will.

Mrs. W. G. Brockway, of Calcutta, referred in appreciative terms to the influence exerted by the Watchers' Band, and urged her hearers to think not only of the great needs but of the greater Supplier of the needs. She asked for prayers on behalf of hundreds of young men in India who were hesitating about the great question of eternal salvation. Sometimes the pathetic question was asked : "Could I not delay till my mother dies, for it will break her heart." They must not leave off praying for converts after their baptism. Hard though it was for a man to confess Christ, it was harder still for a woman to do so. Mrs. Brockway further pleaded for prayer for the English and native missionaries. There had been a wonderful deepening of spiritual life during the past few years, in answer, she believed, to prayers offered at home. Let prayer also go up for the missionaries that God might be sanctified in them in the presence of the heathen. And finally she besought prayer for the great heathen world. The Centenary year, with all its rejoicings, had brought about the curtailment of work in almost every branch of it. Those at home could not realise what was involved in the closing of a school or recall of a worker from people who were anxious to hear the religion of Jesus. Mrs. Brockway pleaded that the dreadful halt might soon be countermanded. If they never heard of the Forward Movement again they would still thank God for what it had done for the district of Murshidabad, but they did believe that there would soon be a further advance.

Dr. Robert J. Asbton, from Kachbwa, North India, drew a pathetic picture of the farewell meeting at Liverpool, from which he went out to India about four years ago as one of the first band of Forward Movement missionaries. They were swept out on a wave of missionary enthusiasm, and the

missionaries had their hearts greatly cheered at the time. "Here," said the doctor, in faltering tones, "I am back again. I am not sick. I have not come home willingly. I do not care to give myself a name, but if I give myself a name it is that I am the first of the Backward Band, the first to be peremptorily and unwillingly recalled." The name of Kachhwa ought to be erased from the new Watchers' Band maps if it was meant to be a place where European missionaries are stationed. They had made what they thought was a satisfactory start, but the four years he had given to the acquisition of the languages were, he was told, now almost useless. No one could realise the bathos to him of repeating to the children at the Children's Demonstration the words in Hindi, "God so loved the world." He might take the place of a retired or deceased missionary, and would have to face the learning of a new language, but, of necessity, imperfectly. "I tell you the sorrow, and shame, and pain, and waste, of a failure of a part of the Forward Movement, that I may bring home to your hearts and consciences the sorrow, and pain, and waste that has been caused by the check of the Forward Movement all over the field." "It rests with you," also said Dr. Ashton, "to see that I am the last brought-home missionary." Some people blamed the Executive of the Society for having started the Forward Movement, while the children of the market place, who could not be satisfied either way, spoke of the stopping of it as a foolish step. But in starting the Forward Movement, the Directors undertook an obviously plain duty. It was the stand-still policy of the past that was to blame. They saw that during the forty years of stagnation the churches had been growing in wealth and numbers, and yet the number of missionaries had scarcely increased at all. The Forward Movement had not been a failure; it had put sixty more missionaries into the field, and the income had increased. Dr. Ashton pleaded earnestly with his hearers to face the question of individual responsibility for the Forward Movement.

The Rev. J. J. Poynter, President of Christ Church Branch, Oswestry, spoke in eloquent terms of the errand of the Watchers' Band. As this new energy of prayer spread through the churches, there would come that for which many had sighed in vain—the great re-kindling of a fire by which worldliness and self-indulgence would be consumed. His closing wish was that all might be baptized with the Holy Ghost and with fire.

The Rev. J. P. Gledstone, Chairman of the Board of Directors, remarked that the pain which Dr. Ashton had caused for a quarter of an hour had, for the Directors, been prolonged for about three months. He would like to make it a permanent agony, out of which those present could only be delivered by giving the Directors the means of sending their unhappy friend back to Kachhwa. Mr. Thompson was as miserable as any man could well be when he had to submit the recommendation of the Special Committee to the Board. He (Mr. Gledstone) now seriously blamed himself that he did not ask the Board, before he put the resolution, to spend some time in prayer, for he honestly believed that if they had done so it would never have been passed. It would, however, serve as a lesson. Dr. Ashton had correctly stated that the Directors, with the means at their disposal, could have done none other than recall him. He hoped the Doctor's appeals would so touch the hearts and move the wills of their friends that they would give the means to enable the Directors to reoccupy the vacated station. There would be a great blessing upon the Society if that step were taken.

The Chairman concluded the meeting with prayer.



A CONVERSAZIONE was held at the Memorial Hall at half-past five on Wednesday afternoon, after which a return was made to the City Temple to the annual public meeting. Mr. J. Herbert Roberts, M.P., presided. Prayer was offered by the Rev. W. Spensley, of Sunderland.

The Chairman, in the course of his opening remarks, showed that missionary work had an important bearing upon the empire. Though many things were done which caused us shame, the public reputation and character of Great Britain was much higher throughout the world because of the fact that hundreds of her missionaries were upholding a high character and a bright example in foreign lands. He (the Chairman) had had the privilege of travelling extensively, and of seeing a good deal of missionary work in India and China, and it could not but strike anyone who took an intelligent view of the question that one of the most serious obstacles they had to contend with in missionary work was that political condition which was said to be essential to the maintenance of the empire—viz., that the Government of this country was not allowed to sympathise in any way with Christian effort. It might be necessary, but he hoped the day was not far distant when it would be unnecessary, to carry out that policy, because it was one of the most serious obstacles to immediate success in the mission field. One of the most important benefits of missionary work abroad was its indirect influence upon Christian life and work at home. Never had there been so much spent and endured by missionaries for the cause of Christ in heathen lands as to-day, and never had there been so much activity displayed for the same great cause in our own country. The light which was kindled in the dark places of the earth by the missionaries every day of the year was reflected in the slums and alleys of England. The missionary spirit breathed in almost every page of the Old Testament, and how much more should the hopefulness of the old days be turned into unwavering confidence to-day, when the mandate of Christ to preach the Gospel to every creature was ringing in our ears.

The Rev. R. Wardlaw Thompson said the past year had been remarkable for unlooked-for blessing and gracious rebuke of feeble faith. The dominant note in the thought and utterance of everyone interested in the Society's work must be one of thanksgiving for the renewed and conspicuous evidence they had had of God's abounding goodness and unfailing faithfulness. This had been manifested in the home organization and work in a time of exceptional difficulty and anxiety as to funds and response to appeals. The word "Centenary" was haunting a great many people. Though the celebrations had made special demands upon the time and strength of the workers at the Mission House, they had been greatly encouraged by the evidences on every hand of the sympathy and responsiveness of their friends, and had good reason to believe that the meetings had stimulated interest and would result in permanent blessing to the Society. In the course of two years, £102,199 15s. 4d. had been raised for the special Centenary Fund. The largest gift towards it was £3,000 from a generous Presbyterian, but from that amount the contributions had varied

down to the handfuls of rice saved by Bible-women in Travancore out of their scanty pittance, that they might acknowledge their gratitude to God. The celebrations had marked the end of one hundred years of singular mercy and rich blessing. The Fund, remarked Mr. Thompson, to the evident amusement of the meeting, would not be closed as long as they thought it likely that any further contributions would come in. The Society would need all they could get to start them on the work of the new century. By God's goodness the ordinary funds had been maintained remarkably well. Some inquisitive arithmetician might discover that the balance sheet could have shown a balance in hand. "I do not like balances in hand," said the Foreign Secretary, "I always like the work to outrun the help, that the help may be always chasing the work." The Directors could have paid their way by using the whole of the Legacy Fund, which had been exceptionally large, but that would have resulted in great inequality of income in years when legacies were small; for the ordinary expenditure to which the Society was pledged was larger than the ordinary average income. Therefore, a small portion of the legacy receipts, when specially large, was wisely put aside to fall back upon in hard times. This led to the question, Could not the present inequality be remedied? The comparative tables of contributions for the last five years, which had recently been laid before the churches, were not meant to be an assessment telling the churches what they ought to contribute to the work, but to be a guide and stimulus by showing that the churches had contributed already an amount which, if they would always keep up to the same level, would actually provide for the present needs of the Society. "We believe you will do it, and will do far more presently. If the income and expenditure can be equalised we shall give you abundant reason for going forward. We have got to go forward if we do God's work. We can prove to you from every part of the mission field that it would be a criminal ignoring of responsibilities to God, and to the world, to stand still, with the mission field in the position in which it is to-day, and therefore as soon as you help us to square our accounts, we shall point out to you how many open doors are waiting, how much responsibility rests upon you as the result of God's blessing upon the labours of the past." Mr. Thompson then went on to show that God's goodness had been as conspicuous in the mission field as at home. It had been a year of exceptional anxiety in more than one great field, and a year of great mercy and signal blessing in all of them. After the appalling massacre of Church missionaries at Kucheng, it seemed as if there might at any moment be a great outbreak of anti-foreign feeling which might sweep China from end to end; but God worked among the people to change that feeling. The year ended with brighter prospects, and the past year had been, in China, a year of exceptional harvest. In ten years the church membership had grown from 3,595 to 5,664, while the additions during the past year had numbered 386, or considerably more than in any previous year of the ten. This meant new openings and increased responsibilities. The missionaries were setting before the Directors city after city waiting for them. Mr. Terrell, of Hiau-kan, had just visited a city where there had been a fresh gathering in of converts, and which had before been utterly destitute of Christian work. "China, after all its turbulence, is waiting for us to work for God." Twelve months ago their hearts were very sore, because they felt that, in Madagascar, a great injustice was being done to a small and feeble people by one of the Powers of Europe, and certain war correspondents had painted the most horrible pictures of what was going to

happen when the French black troops went up country. "The war is over; the horrors painted for us have not come off. The French troops, by all accounts, have behaved splendidly: there is not a missionary who can raise a finger or utter a word of complaint in regard to the general behaviour of these men. They have been well-disciplined and well-behaved right through, and have shown amazing clemency and patience and kindness to the common people, making it clear that the war was with their Government and not with them." The French authorities had shown a spirit of justice, fairness, and consideration for the religious portion of the people and of the European missionaries which had made them praise God for the wonders of His controlling power and His over-ruling grace in Madagascar. The people were at present rebellious against French authority, and the Roman Catholic priests seemed to be using means for increasing their influence which could not but be regarded as utterly unjustifiable, "but surely He who has protected His servants in the past and blessed their labours and dissipated our alarm for the present, will not desert His work now. There are bright days in store for that Church if we believe in God." One of the war correspondents had written a most edifying book upon missions in Madagascar, but he (Mr. Thompson) was quite content, before replying to it, to wait for the report of the deputation from the Paris Missionary Society, so as to compare notes. "If they agree with him it is quite clear we shall have to set our house in order in Madagascar." South Africa, proceeded Mr. Thompson, was in the throes of a great political difficulty, which would require great patience and wisdom, as well as great firmness on the part of its rulers, and he thought they should pray for them, particularly for those who have the guidance of Colonial affairs, that they may not be rushed into any ill-advised step by the pressure of dukes and stock-jobbers—a remark which evoked loud and continuous applause. The state of Bechuanaland and Matabeleland required anxious thought and prayer and sympathy, but there, as many a time before, the clouds would roll by if they waited, and they would then find that God had had blessing for South Africa in the troubles, while openings for work and heavier claims would follow as the result of the present distress. Wherever they looked around the field there were signs of blessing. The Church membership in India had grown in ten years from 6,680 to 9,809. Did the home churches increase their membership in the same ratio? The Foreign Secretary commended the reference to the Central African Missions in the fuller report yet to be published. In the South Seas and in New Guinea God's work was going forward, and in the latter island they could scarcely keep pace with it. "To-night," said Mr. Thompson, in conclusion, "we are making a fresh start. We have ever-growing evidences of the power of the Gospel in every land, and of God's response to our prayers. We have a promise-keeping God encouraging us to believe in Him, and to expect larger gifts from Him as we wait upon Him. Surely we are called to gird up our loins afresh, and to enter upon the new century with a new courage, a new determination, a new and larger outlook of faith, and a new prayerfulness of consecration, waiting upon God for blessing. Are we prepared to do it? If we are, God will open the windows of heaven and pour us out such a blessing that there shall not be room to receive it."

The Rev. W. G. Brockway, B.A., of Calcutta, remarked that the work of the Society in Bengal was being crippled by its very success. In Calcutta the missionaries of the Society formed a kind of brotherhood, working together, with their

work interweaving. Mr. Brockway described the work of the individual missionaries, referring first to the College, the Christian tone of which, he said, was higher to-day than it had ever been. But more workers were wanted to follow up the students when they left the College, and there was also a wide opening for work among English-speaking Hindus. The majority of the native Christians in the rice-fields were purer in life and truer in deed than their high-caste Bengali fellow-countrymen, and among the hundreds of villages in the Sunderbunds the Gospel of Christ was being realised by the people. The work of the lady missionaries was increasing in power and usefulness, the Bible-women were becoming more efficient, and day by day more doors of rich and poor were being opened to their visits. There was much to discourage, but the character of their Bengali Christian fellow-workers was an abiding encouragement—men and women who had given up everything for Christ, and whose characters had grown into Christlikeness.

The Rev. J. Macgowan, of Amoy, said he represented between forty and fifty churches and some 4,000 professing Christians in the Amoy district, the half of whom had been baptized, while the remainder were being prepared for baptism by-and-hye. Nearly all of these had been gathered in during the thirty-seven years of his life in China, and represented the humanly impossible. The missionaries, acting on the distinct command of Christ, had to heal the sick, cleanse the lepers, raise the dead (spiritually), and cast out devils, "and we have done it." Mr. Macgowan then graphically described in his own inimitable way, such as readers of his "Christ and Confucius" could readily recall, the opening up of work in what he dubbed "Sleepy Hollow." After five years' work they seemed not to have touched a single chord in any heart, and it looked as if it was impossible for Christian ideas to enter the hearts of the people; so they changed the workers. The eighth year came, and yet they could not lay hands on a man, woman, or child and say that good had been done. "The honour of our Master was touched most. We knelt down and prayed, and when we got up our faces were set, and we said to each other: 'We will never give up.'" Nine years past, and ten years, and then one fine morning the mountains seemed more beautiful than ever, the dust seemed lifted up from the city, the faces of the people seemed brighter, and the blossoms were sweeter. "And our chapel has never lost its fragrance since." For years they had had a self-supporting church there, with a pastor of its own. One of the first members was a scholar of forty years of age. Heathenism had never given him anything to think about, so he had become an opium smoker. His home was becoming desolate, but his noble-hearted wife said she would stick to him to the last. One day he entered the church, and taking up the Book of Genesis he read it, and said to the preacher: "I have never read any story of the Creation that has so much touched me." "This was the higher criticism of a heathen Chinaman," remarked Mr. Macgowan, for the special benefit of his ministerial brethren. He came again, and told the preacher that the first page of Genesis had converted him. He determined never to smoke opium again, and although the craving returned for some days he would not take it, for the old Puritan blood was running through him. "My dear friends, we have Puritans in China." After ten days he was a free man. He (Mr. Macgowan) had worked with him for years; he was one of the noblest men he had ever met. He became a preacher, the pastor of the church, later on a professor in the college, and he died in the faith of the Lord Jesus Christ. No power on earth but Christianity could have saved that man; Christ came and delivered him, and

had made his name fragrant to-day through all the churches. China had no vitality to rise out of her ruins, but the Christian churches of England were relaying the foundations of the empire. "May God help us to be true to our trust."

The proceedings were brought to a close with a vote of thanks to the chairman, moved by the Rev. J. P. Gledstone, and seconded by Mr. Liddiard.



The meeting at Exeter Hall on Thursday morning was specially devoted to the consideration of Native Agency and Women's Work in the mission field. The chair was taken by John Wilson, Esq., M.P., of Govan. The Rev. A. F. Jocelyne, B.A., of Sydenham, read a portion of Scripture, and offered prayer.

The Chairman remarked that we must in the future look to native agents to develop the work of Christ among their own people. In our gracious Queen we had a noble example to all engaged in missionary enterprise both at home and abroad. Jesus was the first to recognise the devotion, love, and attachment of women to His cause, and gave to them their proper position in social life. One noble and encouraging feature of the work abroad was that wherever churches had been planted, the great desire of the native Christians had been to do what they could to sustain their own Christian and religious ordinances.

The Rev. G. Cousins, Editorial Secretary, in his official statement introductory of the subjects to be considered, observed that the year just closed had been marked by a further identification of the women's side of the Society's operations. When, some years ago, it was decided to send unmarried ladies into the field, some persons irreverently christened it "The Bachelor Aid Society." True, they had aided bachelors to secure good wives, but experience had taught that if the work was to be carried on effectively, they must employ unmarried ladies, and they had striven to make the work and workers essentially one, inasmuch that recently the special publication for the advocacy of women's work had been given up and space devoted to it in the ordinary publications. Turning to the question of native agency, Mr. Cousins emphasised the prominence gained by it in the past history of the Society. Wherever large numerical results had been obtained, it had been upon native workers that they had chiefly depended, and in this their experience was exactly the same as that of the American Baptist Missionary Union as described by Dr. Murdoch. "Our genius lies in that direction." The variety and extent of native agency was shown by the fact that throughout the South Seas, in Christianised Polynesia, the native churches were almost without exception provided with their own trained native pastors; numerous out-stations were dependent upon Samoan teachers; while upon New Guinea a combined attack was being made by native

teachers from all parts of the South Pacific, who had never been found lacking in Christian heroism. Of Madagascar he (Mr. Cousins) must speak with reserve, because the altered conditions were yet much too new to be accurately gauged. The two native missionary societies, and hundreds of medical and other workers were still the mainstay of the wide-reaching work in that country. In India the native agents were of a much higher character and type. In China there were sturdy, aggressive spirits, such as the man whom Mr. Macgowan described so graphically the evening before, and they felt that there was in the Chinaman such a strength of backbone as, when touched by the power of Christ, would help more than the white missionary to bring in the kingdom of Christ. In South Africa there were also native agents, and on the shores of Tanganyika were the first fruits of those who, in days to come, would be taking the Gospel to every tribe. Reading the Report of the Society, it might be concluded that the Directors were thinking of decrease, rather than increase. Because of temporary straits, they had had to reduce grants for native agency, and it had been bewildering in its influence on the minds of many workers abroad, who were asking in perplexity of thought and sorrow of heart, what was meant by it. This reduction of grants could be but a temporary arrangement. In fact, steps were being taken to increase the number of training institutions for supplying native workers.

Rev. J. G. Hawker, of Belgaum, spoke of the pressing need for extended effort among the women of India, who had been kept in dense ignorance for many generations. Seventy-six years ago there was no girls' school in the country, and although there were now about three and a quarter millions of women and girls able to read or learning to do so, there were 128 millions of women and girls who were ignorant of their letters, or a proportion of one in 200 who had received even the most elementary education. Mr. Hawker dwelt upon the seclusion and early marriage of women in India, and urged that the British Government should refuse to enforce the law which dispensed with the consent of women to their own marriage. He also touched upon the horrors of the life of widows, and quoted statistics to show the appalling number of child widows. On account apparently of the unimportance attached to female life in the past, there were now six and a quarter millions less women than men in India. Hindu women were by nature intensely religious, but they had become superstitious, obstructors of progress, and a great hindrance to social reform and to the baptism of male converts. Lady missionaries had a grand opportunity before them, one of the best openings for work being in the establishment of girls' schools, for the girls had never seen anything so beautiful and attractive as the character of the Christian lady who came to them to be their teacher. The girls in the Mission Schools believed the Gospel, and it was impossible for them to sink back to the common level.

Mrs. Armitage, of Bradford, remarked that one of the greatest advantages of growing older was to see more and more of the beauty present in the common things of daily life, "the beauty hidden in the common place." In relation to the great question of Missions, they saw more and more the all-importance of the home, and could not realise why it was not the first point of attack by missionaries, until they considered that when the first missionaries landed in India the homes were absolutely closed against them. Not long ago Lady Dufferin wrote an article in a leading periodical to show what happy homes there were in India; but her ladyship, and ladies in similar positions, were likely to see only

the upper crust of Indian Society in homes which were more or less permeated by western influences. Lady missionaries must be far more faithful witnesses of what the Indian home was. Rudyard Kipling introduced his readers, in his matchless way, to many vivid pictures of Indian character, and in one of his writings he put into the mouth of a lady doctor the words, "If you knew anything of the unutterable wrongs of the Indian home you would know that it is there that reform must first begin." It might be questioned whether it was possible to emancipate women and the home under any system but that of the religion of Jesus Christ. The emancipated woman without Christ was a sight to make angels weep. So, possibly, if they stood where the heathen nations stood, they would feel some reluctance to emancipate women; but, happily, they knew what a blessing Christianity was to women. In their knowledge of what the Christian home was, they had the answer to wise people who rose from time to time to say that when they were preaching to the heathen they ought to respect institutions which worked so beneficially among them, for example, polygamy. They were asked to seek the Divine ends without following the Divine methods. Christianity had always been the most revolutionary of religions, and it had not finished its revolutions yet. Where institutions were rotten they had to be destroyed. The Society was still far behind in the number of its women missionaries in comparison with the men. In fact it was ten years behind. The Church Missionary Society had increased the number of its lady missionaries nearly nine-fold during the last seven years. Lady medical missionaries had often told her (Mrs. Armitage) that one great part of their work in China was attempting to cure women who had become almost blind through weeping. If they felt the pity of women's case all over the world, they would at once try to put their hands to the work as they had never done before to lift the women from their present wretched condition. It had not been found that philanthropy alone was an adequate force to supply the means for carrying on great transforming and revolutionary movements. It was in love to Christ and in devotion to His person that the motive for missionary work could alone be found, and to the growth of that love in the homes of England that they must look for the redemption of women in their heathen homes. Zenana work went steadily on without producing any startling results which could be chronicled. So enormous was the force of custom that it was a marvel that Christianity had been able to make any headway at all in India and China. Yet against the overwhelming weight of custom Christianity possessed the advantage of being true, and, because it was true, it found its way to the human heart and knew no cessation.

The Rev. C. G. Sparham, of Hankow, detailed the qualities needed to make successful evangelists in China. In Central China, the Mission had already begun to number the converts by the hundred, but there was a difficulty in finding suitable men for evangelists. They were recruited from the preaching halls, where only the fittest could hold out for half an hour before an audience which would go out if not interested, "and upon the fittest our selection naturally falls." Workers were also recruited from the church meetings. In China they were far ahead of the churches in England and Wales in the place they gave to the church meeting. They gave it the highest dignity they could, holding it in place of the last Sunday morning service of the month, and it produced the largest audience. He had often heard brief, terse, splendid addresses, showing a breadth of understanding and depth of thoughtfulness

which revealed at once the splendid calibre of those who had been gathered into the church. Men were not made evangelists at once; they were first appointed colporteurs, which took them into a splendid training-ground, where they were brought into close touch with the missionary himself. The missionary had to preach to the agents a high standard of Christian living, and to enjoin them to be true to Christ, and he had the opportunity of showing that he believed what he taught, and was willing to hear hardness for Christ's sake; unlike the ordinary official mandarin who usually directed the affairs of the army from behind, and made preparations for his own escape. The names of Griffith, John and David Hill would long be remembered in Central China as having done an immense deal to mould the character of the converts who were likely to come forward in connection with the work. Heroism sprang up in all directions among the native Christians, and he (Mr. Sparham) was proud of being associated with such men. Mr. Sparham gave some striking examples of heroism and sincerity among the Chinese Christians, and observed that only once had he seen a native worker give way to impatience or show unwillingness to push on with the work he felt himself called upon to do. The missionaries scarcely ever visited an out-station—the Hankow district equals in size half the city of Liverpool and the whole of Wales—without finding some converts ready to be baptized, as the result of the faithful work of native brethren. In conclusion, Mr. Sparham pleaded for missionaries possessed by the power of Christ, so that they might be able to supply China's greatest need—the need of men for Christian work. Then, by the grace of God, men would rise up capable of efficient and heroic service, second to none the world had ever seen.

The Rev. W. J. Woods, B.A., Chairman of the Congregational Union of England and Wales, gave an account of the visit paid by the Rev. Dr. Barrett and himself to Jamaica last autumn, to inquire how far the native churches in that island were able to live and flourish without the guidance and assistance of the London Missionary Society. He first described the cruelties practised by the Spaniards; the massacres by British soldiers in Cromwell's time; the importation during a hundred years of all the refuse of English society to supply the lack of domestic service; and the subsequent importation of negroes from the West Coast of Africa, who were treated as no humane man would treat his dog. Then the missionaries went to Jamaica, first the Moravians, and afterwards the Wesleyans, Baptists, and agents of the London Missionary Society. But the natives were punished for listening to the preaching of the Gospel, and the missionaries were maltreated, persecuted, tarred and feathered, and in more than one instance hung for preaching Christ to the coloured people. Not until the people of England interfered was freedom given to the slave population. While on their way to Jamaica the deputation were told that they would find the people were given to falsehood and thieving. "If," said Mr. Woods, "the Jamaica people were guilty of all that is said against them, I should say, as a matter of justice, that much of their vice was the direct consequence of the treatment they have received at the hands of the English people." The deputation were instructed to look into the moral condition of the professing Christians in the churches. After diligent inquiry, they were informed by unanimous testimony that the coloured people in the churches were leading lives whose morality would favourably compare with the morality of Christians in England. Twenty years ago he (Mr. Woods) was one of those who thought the Society was too hold in withdrawing from Jamaica after only fifty years' work. The deputation

could testify, though it was nothing less than a miracle of grace, that the coloured people had proved themselves worthy to be placed side by side with any Christians in the world. Their distinct opinion was that before long native agency solely should be used in the Congregational churches of Jamaica. For a time, however, they needed the leadership of white men. A loving race, a race of sweet affection, full of bright humour, capable of almost any mental achievement, yet they lacked so far that energy of purpose, steadfast determination of will, resolute perseverance in the face of difficulties which leadership called for. The deputation had asked the Colonial Missionary Society, who were assisted by the L.M.S. in the matter, to at once send out two white missionaries, and they had impressed upon the churches of Jamaica the necessity for training a native ministry.

A hearty vote of thanks was accorded the chairman on the motion of Mr. W. Crosfield, J.P., seconded by the Rev. S. Pearson, M.A.

WELSH MEETING.

At the meeting at King's Cross Tabernacle on Thursday evening, the chair was taken by the Rev. J. Davies, of Taihirion, in the unavoidable absence of Sir John Williams, Bart., M.D.

The Rev. J. Machreth Rees read a portion of Scripture and offered prayer. The Editorial Secretary spoke with gratification of the thorough loyalty of the Welsh Congregational Churches to the Society, and their evident determination to do more than they had ever done before in its support. This was clearly evidenced by the growth of the year's contributions by £846, from £7,503 in 1894-5 to £8,349 in 1895-6. Leaving out of account the special gifts to the Centenary Fund, there had still been the substantial increase of the general contributions by £696. Mr. Cousins also dealt with the question of providing a special New Year's Offering hook for Wales, and made various suggestions towards meeting Welsh sentiment on the point.

Addresses were also delivered by the Rev. W. Thomas, recently returned from Lake Tanganyika, who gave detailed and graphic descriptions of the progress already attained, and earnestly urged the need for a large reinforcement of the Mission; by the Rev. Evan Bryant, who gave an account of missionary operations in China; and by others.

MEETING FOR YOUNG MEN AND YOUNG WOMEN.

A meeting for young men and young women, the development of which was explained by the Home Secretary in his speech, was held at the City Temple, on Friday evening, under the presidency of Mr. A. H. Baynes, secretary of the Baptist Missionary Society. Prayer was offered by the Rev. L. H. Parsons, of Finsbury Park.

The Chairman expressed heartiest congratulations and warmest wishes for the Society from the Baptist Missionary Society. He then proceeded to deal with certain criticisms of missionary work which appeared in a newspaper, which he did not name, in connection with the Centenary celebrations. The critic found fault with the sacrifice of missionary life. Yet such writers would be the first to cry "Coward!" and "Inhuman!" if the brave lifeboat-men were to say of the shipwrecked: "You had better leave them to the goodness and mercy of a gracious God." Had it come to this, that all the heroism in the world must be outside the Christian Church, and none in it? To Christians missionary work was not permissive only, it was absolute. "We must be

missionaries or be faithless to the Lord who died for us." What was wanted for all effective service at home and truest service abroad was a closer fellowship with Christ. Opportunity was responsibility. With a few trifling exceptions the world was open to mission work; the Bible had been translated into the principal languages; and there was money enough in the coffers of Christendom to-day for the evangelisation of the whole world. "Young men, will you bear with me while I plead with you? You have it in your power to give yourselves to this sublimest enterprise human hands can touch." With 50,000 missionaries, or only one per cent. of evangelical Christendom, the Gospel might be preached all over the world. On the question of giving, the chairman introduced a telling illustration, from his own experience, of a working man who entered his office and laid down four £5 Bank of England notes, saying: "I am a London scavenger, and I have saved that out of my wages for the Congo missionaries, and please enter it: 'Remembering the words of the Lord Jesus, how He said, it is more blessed to give than to receive.'" And the man passed out unknown and unnoticed save by Him who sitteth over against the Treasury and seeth what is cast in. The Chairman pleaded for firmer belief in prayer and for enthusiasm. "Fashion frowns upon it, society dislikes it, respectability chills it, but Jesus Christ demands it."

The pleasure caused by the presence of the Rev. Joseph Parker, D.D., and the short address which he gave, was as great as unexpected. He characterised the Chairman's speech as one of the most solemn, thrilling, delightful missionary addresses he had ever listened to. For his own part he wished to say how heartily and unreservedly he was in sympathy with the meeting in the missionary purpose. "A Church without missions is a bird without wings." He sometimes heard ministers at home complain that they had not added many members to their churches during a particular year, but he strongly rebuked that sort of comment upon the work of the Gospel either at home or abroad. He never asked how many people had been added to the membership; he rather asked how much had been added to the life and power of the Church. The Church added a continent when David Livingstone was added. They must get into the right way of numbering, weighing, and appreciating such matters. It would be an added joy to him if that evening one person was given to the Church of Christ, and an angel scribe could not write down the issues that might arise out of that one personal consecration. He trusted that new inspiration and light and joy would go forth from the meeting.

The Home Secretary congratulated the meeting upon the new name it had received. At first it was called a meeting for young men, then for young men "and others," leaving it to the imagination to interpret who the others were; but to-night it was called a meeting for young men and young women. They had been glad to recognise the growing importance of the work that had been done by young women in the churches side by side with the young men. The Society had also been induced to take that name for the meeting because of the closer contact into which they had come with the Christian Endeavour Societies, and because the Society had formed a Young Women's Missionary Band. To make their organisation complete, the Society had also established during the year a Children's Missionary Band. They had simply formed these Bands in order that they might have the opportunity of producing in existing organisations that missionary zeal and enterprise which they believed ought to be characteristic of every Christian institution, and to provide speakers of intelligence and enthusiasm who would see that Sunday-schools, Christian Endeavour

and young people's associations of various kinds had their missionary side duly cared for, and missionary zeal engendered amongst them. Mr. Johnson said his ideal of what the Centenary Movement ought to accomplish was that every church professedly part of their constituency should have a missionary organisation, and that every member of every church should be a regular subscriber to that auxiliary. If they had only approximated to that they would not be asking if they could send out the remainder of the hundred new missionaries, but would long ago have been committed to a very much larger enterprise. The L.M.S. owed an immense debt to the Baptists. They owed their very being under God to that grand Baptist missionary, Carey, and they owed also to him an important and urgent appeal for what he (Mr. Johnson) called his pet scheme—viz., the penny a week minimum as a starting-point.

The Rev. Alexander Connell, M.A., B.D., of Regent Square Presbyterian Church, protested against incompetent and impertinent interference in newspapers with missionary work, which was beyond debate, and against slanderous gossip about the personal lives of missionaries. He also characterised the attitude of indifference as contrary to the genius of the Christian faith; the commercial attitude as "a scheme of religious colonisation"; and said of the romantic spirit that, although they were greatly helped by it, they must not imagine that foreign missionary interest had reached a healthy condition if it needed to be fanned continuously into flame by spicy incidents and colouring. The churches would not rise to the full magnitude of their opportunities and obligations until they began to take the Imperial view of the missionary enterprise, and saw in it the advance, extension, and ultimate triumph of that Kingdom which God had founded, and which He had promised should never be cut off. They must not only pray for, give to, and sympathise with all the interests of the Society, but must ask themselves, as in the presence of God, whether He did not call them into the mission-field.

The meeting, by show of hands, approved the Chairman's suggestion that Mr. Connell should be asked to express their hearty sympathy with the Presbyterian Church of England missionary meeting at Exeter Hall, from which he (Mr. Connell) had come in order to address this gathering.

The Rev. C. D. Helm, who has spent more than twenty years in Matabeleland, gave some idea of the cruelties and barbarities practised by the Matabele before their power was broken by the Chartered Company's troops. For thirty or forty years they had organised annual raids among other native tribes for purposes of massacre, for the capture of cattle and slaves, and in order to keep a large part of the country round them desolate and depopulated. "Many people," said Mr. Helm, "have felt a great deal of sympathy for the poor Matabele. I have often thought, when I have read of your sympathy with the poor Armenians, that you have never expressed sympathy for the poor Turks. The Matabele occupied in the country the place of the Turks." He (Mr. Helm) thanked God for the first Matabele war; for the old things had passed away and things were becoming new, and the condition of the people was better than under the old rule. He did not say that the Chartered Company was a perfect government; but, so far as circumstances would allow, they had tried to better the country. In missionary work it had during the long years been a faith-trying, uphill, disappointing work, but not altogether without fruit. They could number the Christians on the fingers of one hand, but he thanked God that those few had been found faithful to Him in all the troubles through which the country had passed. The few Christians were respected not

only by natives but by the Europeans. The Matabele were coming to the missionaries in large numbers, surrounding the stations, wanting to be under their influence, and wanting to hear the Gospel, so that the churches were now too small. A European lady missionary they must have, and they also needed native evangelists, who could be procured from Khama's town, from Lovedale, and other places, if the means were found.

The choir sang the anthem, "All hail the power of Jesus' Name," while the collection was being taken.

In the absence, through illness, of the Rev. R. M. Ross, the Rev. C. G. Sparham, of Hankow, recounted some of the difficulties, dangers, and rewards experienced and received by him during ten years' residence in China. The first difficulty to be overcome was the learning of the language. This embraces about thirty thousand symbols, some of which are represented by thirty or forty strokes, to misplace one of which would betray ignorance. Having gained a hold of the language, it was necessary next to get at the mind of the marvellously mysterious Chinaman, and in this they were confronted not only with the grotesque, but with that which was inimical to all religious thought. They worshipped Nature literally, but the God from whom their spirits had their origin they knew not. Mr. Sparham gave one personal illustration of escape from a Chinese moh, and concluded by referring to the rewards of missionary life—*e. g.*, it brought God very near to the missionary; the Gospel became more precious as one suffered for it, and one gained more confidence in it as he saw actual conversions traceable to the grace of God. They were also comforted by affection springing up in the hearts of the natives. The greatest reward of all was seeing the advance of the Kingdom of Christ, and this Mr. Sparham illustrated by two items of news recently received from China as to fresh openings for work, in one case into Hunan itself. A man, baptized eight years ago, had come a distance of 400 miles to report that his own and other families were prepared to receive baptism, and he brought the title deeds of his own house to give to the Mission for the commencement of work.

The Foreign Secretary announced that as Mr. Helm finished his speech, he (Mr. Thompson) received a telegram from South Africa, reporting that the Mission Church at Hope Fountain, with the houses occupied by Mr. Helm and Mr. Carnegie, and their belongings, had been entirely destroyed. Mr. Thompson felt assured that the sympathy of the meeting would be with Messrs. Helm and Carnegie, and that at the same time they would thank God that the missionaries were enabled to escape to Bulawayo. Mr. Thompson then proceeded to propose a vote of thanks to the Chairman—"a secretary among a thousand."

The Chairman read the following reply written by Lord Overtoun, the chairman of the Presbyterian missionary meeting at Exeter Hall: "The meeting of Presbyterian Missions at Exeter Hall, warmly reciprocates the kind, loving message sent, and sends warmest wishes for the London Missionary Society."

The proceedings were then brought to a close.

NEWS FROM OUR STATIONS. PERSONAL NOTES.

CHINA.—Before leaving for England, Miss Davies was presented by the native minister and elders of the To-Tsai Church, Hong Kong, with an address appreciative of her missionary labours, and especially of her scheme for the establish-

ment of a Girls' Boarding School, which they hope she may be able to return and carry into effect.—A fine site for the sanatoria to be provided for the benefit of the members of the Hankow and Wuchang Missions, through the generous gifts of Mr. and Mrs. Harris and other friends, in memory of the late Mr. and Mrs. Walford Hart, has been chosen by Dr. John, who was accompanied in the quest by Mr. Bonsey, and by Dr. Hodge, of the Wesleyan Mission. The compounds of the two Missions will join, and will prove an advantage to both. Kuling is between 4,000 and 5,000 feet above the level of the sea, and is extremely picturesque. To the Missions in Central China it will be an unspeakable boon.—The Rev. Jonathan Lees has been experiencing good times at the Ma-Chia-Kou Chapel, Tientsin. "Many," says Dr. G. P. Smith, "both foreigners and natives, have received a great blessing. The cleansed temples for the Holy Spirit's indwelling have been the themes of Mr. Pyke's addresses, and God has much blessed this saintly man's testimony to some of us. He has a splendid work to the east of us, extending to the borders of Manchuria, and there seems to be a great time of ingathering there, mainly done by the church members who go about in the villages holding meetings. I was away with him for a few days' change, and we visited two stations in the mountains."

INDIA.—Miss Tuck writes from Berhampur:—"While away in the district we visited a village where evidently no Englishwoman had been before. The head man, however, was very friendly, and took us into a courtyard where we had several women listeners. After our speaking to them, he said: 'These people came to speak of God's Son, Jesus. He came to this world and did many good things and spoke many good words.' This he remarked as if it were no new story to him. I asked him where he had heard it. He said: 'I have heard,' but when we got outside he inquired for Mr. Phillips, and added: 'He was a good man.' From all we could gather, these people had been visited by him some five or six years ago, and yet a little of his message had been remembered, and prepared the way for us and for further talk."

MADAGASCAR.—The Rev. C. and Mrs. Collins returned to Farafangana towards the end of March much improved in health by their visit to Natal.—The Rev. A. W. Wilson, of Antsihanaka, has been compelled to bring his wife and Miss Foxall to the coast on account of the great and increasing disturbances in the neighbourhood. The movement is declared to be against the foreign supremacy and the Christian religion. Miss Foxall is leaving for England.—The Rev. W. J. and Mrs. Edmonds have had to seek safety at the capital from a rebel band who murdered three Frenchmen. Two churches in his district have been burned.

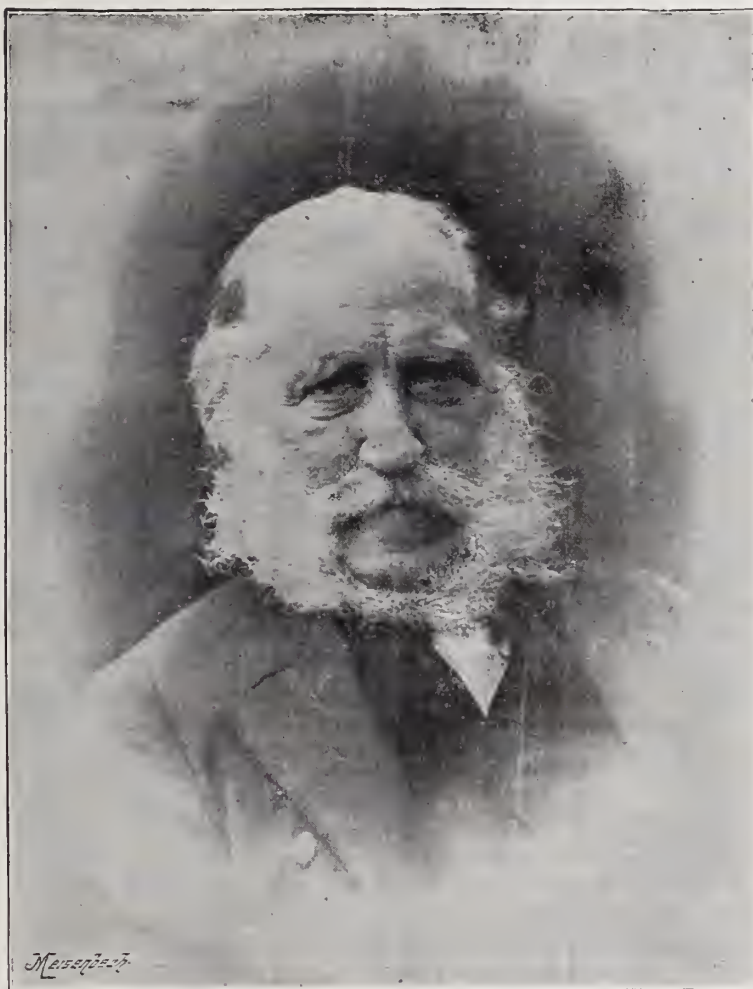
AFRICA.—The Rev. Bowen Rees and family, of Inyati, appear to have had a very narrow escape from the hands of some of the desperate Matabele. Mr. Rees says:—"On the 26th March a messenger came out from Bulawayo at 3 a.m. informing us of the murders that had been committed in other parts of the country. Not a word had we heard from the natives. We left at 5 p.m. for Bulawayo. The following day, March 27th, the white people at Inyati were murdered by the rebels. Only one escaped to tell the tale." The Rev. G. Cullen H. Reed was also brought into Bulawayo under escort. The induna of the district had given orders to Mr. Reed's people at his new station that they must kill him. Mrs. Rees and Mrs. Carnegie have left for the south.

OBITUARY.—WILLIAM LOCKHART, F.R.C.S.

VERY many of our readers, before they see this notice, will have heard of the death of Dr. Lockhart on the 29th of April last: but his eminence as the first English medical missionary to China, his long service in that field, and his interest in the work of the London Missionary Society, which continued to the end of his life, require that some account of his labours and tribute to his memory should have a place in this CHRONICLE. The writer first made the acquaintance of Dr. Lockhart in 1838, when he was himself a student at Highbury College in the North of London, and expecting to go to the East as a missionary to the Chinese in the following year. In the spring or early summer of that year, a young man, some years older than himself, was brought into his room. A few sentences of explanation initiated a friendship between them which continued unbroken for a period of fifty and eight years. Finding soon that we were both engaged to dine that day with the Rev. Robert Philip, of Maberly Chapel, Kingsland, with whom we both had intimate relations, and who was an enthusiast in the cause of missions to China, we started to walk to his house, which was at no great distance from the College. Part of the way lay through green fields, which have probably long ago disappeared, and during this walk the writer could not but admire the muscular power of his new friend, and the energy that characterised all his movements, both of mind and body. Soon after that meeting, Lockhart sailed for the East, on the last day of July: and among his fellow-passengers in the vessel there were the Rev. Dr. and Mrs. Medhurst and their children, returning to his station in Batavia, and also two young ladies, sisters of Sir Harry Parkes, whose destination was Macao. They were going to join a near relative, the wife of the well-known Rev. Charles Gutzlaff. She had gone to Malacca in 1832 and taught there in the Mission schools, and had married Mr. Gutzlaff in 1834, whom, of course, she had accompanied to Macao. He was soon to play an im-

portant part as an interpreter in the service of the British Government. She had opened a school for blind Chinese children, and had written for her two cousins to join her and share her home. They were sisters, it is said above, of Sir Harry Parkes; but the "Sir Harry" was then in the distant future. In 1838 he was only a boy of a fine old-English stock, at school somewhere in Staffordshire, before whom no shadow had yet been cast of the events of the brilliant career which was to distinguish him both in China and Japan and give him a lasting fame in the history of

Britain. The vessel arrived at Batavia on November 5th, and Lockhart proceeded thence to Canton, to which station he had been appointed. But Canton was then no seat for the peaceful pursuit of any missionary operations. All was confusion amid the signs of approaching war; and in March, 1839, he had to leave it and proceed to Macao, where he attempted to open a hospital. But he was not permitted to pursue his work there long, and November found him a refugee in Batavia, where the writer and his wife met him again at the house of Dr. Medhurst. They had sailed from Southampton in the end of July, and were proceeding to Malacca, to reach which they had to leave their vessel at Anjer and travel along the coast of Java to Batavia, to which they got on November 19th. How delightful was the hospitality of the Mission House, and the unexpected meeting there with the friend whose acquaintance had been made in London little more than twelve months



THE LATE DR. LOCKHART.

before! We had a pleasant week or two together—the veteran Medhurst, the foremost man of his day in Chinese learning, and the two young men who were about to enter on their work.

By the end of the year, the writer had reached Malacca. It was not so easy for Dr. Lockhart to find a sphere where he could settle and work. One and another place he tried with the earnestness that belonged to him, but in this notice it is impossible to follow him to them. One great achievement of his life he accomplished in May, 1841, when he

married the elder Miss Parkes in Macao. She was, indeed, a helpmeet for him, and she still lives to mourn his loss. He breathed his last, while his hand was clasped in hers. But we pass over the few years after their union, in which they shared disappointment and sorrow, till towards the end of 1843, when they settled in Shanghai, in connection with the Rev. Dr. Medhurst, who had removed there, on the opening of China, from his station in Java. No association could have been more appropriate and happy than that of the two men, and the Lockharts must soon have felt that God had brought them to the place which He had prepared for them. In his book, called "The Medical Missionary in China," published when Dr. Lockhart was at home in 1861, he says (p. 281):—"During the writer's engagement as a medical missionary in the East, he has attended to more than 200,000 individual patients, in Java, Macao, Hongkong, Chusan, and Shanghai." By far the larger portion of these were in Shanghai, where he was located for fourteen years. He might well go on to say: "It is a cause of great thankfulness to have been able to do so much among the people; nor can it be doubted that the labour thus spent has helped to show the utility and value of medical missions to the heathen."

Mrs. Lockhart's health compelled her to return to England in 1851, but the doctor remained at his post till near the end of 1857. When he was about to take his departure, many of the principal Chinese firms and resident gentlemen joined in an address to him, and from it the writer ventures to cull a few sentences. It says:—"Mr. Lockhart's intelligence is the gift of Heaven, while his talents are an honour to his country. His stature is of portly bulk; his nose is of graceful prominence; in front he is a very Buddha, and his fist is of spherical outline. . . . Freedom from avarice he accounts his treasure; his habitual feelings are those of indulgence towards others. Unwearied in doing good, a benign influence attends his every action. . . . His benevolence is typified by the summer shower." His "Medical Missionary in China" is well worth repeated perusal. The history of all foreign medical work among the Chinese is traced, comprehensively and impartially, from Mr. Alexander Pearson, of the East India Company's factory, and early in this century, down to the author's own labours. Reliable information on the arts and manners of the Chinese is pleasingly conveyed; the historical episode of the temporary occupation of Shanghai by the Triads in 1853-64 is related; and finally the subject of opium and the trade in it from India is dispassionately but not unfairly treated. Again and again Dr. Lockhart expresses his decided opinion that medical missionaries should be laymen; surgeons and not ordained missionaries. He says:—"I believe it a great mistake to suppose that an efficient medical missionary can be made out of a minister by giving him a few months' attendance on lectures and hospital practice" (p. 117). He speaks also as strongly against half-educated ministers in the mission field, as against half-educated surgeons. At the same time, he argues, that what he requires for the medical missionary would not interfere with his accomplishment of much general missionary work. "His office is that of a missionary; he will take every opportunity of Bible distribution, and avail himself of the occasions, peculiarly his own, of speaking to his patients privately. He will have services for their instruction, and will employ every means he can command of diffusing a knowledge of the Gospel" (p. 120). In the same way he readily acknowledges that "where a ministerial missionary was placed far from medical help there might be emergencies when he was required to do the best he could with what appliances he had at hand";

and he adds: "If he be one who has an aptitude for picking up medical and surgical knowledge, he may very usefully apply what he has thus acquired."

The writer merely places these views before his readers, and hastens to relate, as briefly as he can, what more he has to say. Dr. Lockhart remained in England while our second war with China was being conducted; but when news came home of the Treaty of T'ien-tsin and that the capital was now open, though with certain restrictions, his early ambition revived, and he resolved to go back and open a hospital in Peking. He was certainly the fittest of all men to do so, from the experience of his work in Shanghai, and his acquaintance with Sir Rutherford Alcock and other members of the British Legation; and there he was before the end of 1861. Working, as almost he alone could work, he laid, sure and deep, the foundations of his projected hospital. It was the writer's privilege, in 1873, to see the reception room crowded morning after morning and being attended to by Dr. John Dudgeon, who had taken charge of it in 1864.

In the spring of that year Dr. Lockhart had left Peking, and after brief visits to Japan and Hankow, had got back to England and his family in the month of August. For a few years he did service for the L.M.S. on deputations; but in 1867, having retired from its foreign service, and settled himself with his family near Lewisham, he there entered into practice, while continuing to be one of the most regular attendants at the meetings of the Society's Board in London. The writer also met him occasionally at meetings having no connection with any missionary society, and saw reason to admire the soundness of his business ability and practical views. Much of his practice was benevolent and gratuitous, and in illustration of this we select a paragraph, contributed by the Rev. E. Waite, from the last number of *The Independent and Non-conformist*: "For seventeen years he gave professional attendance at the School for the Sons of Missionaries, Blackheath, extending his attention, when needed, alike to boys, masters, servants, and anyone belonging to them. He visited the school regularly twice a week, and often, for lengthened periods, daily." To this may be added a sentence from a letter received, not many days ago, from an old missionary of the English Presbyterian Society:—"I have honoured and loved him ever since I spent some weeks under his hospitable roof in Shanghai, forty-two years ago."

Dr. Lockhart's last illness was only of two days' duration, and free from painful suffering. He has left a bright example of almost life-long devotion to a great and good cause,—a true Christian *Opifer*. The writer thinks, as he concludes this imperfect notice, of the Chinese testimony, that "The former kings, after they have quitted the world, are not forgotten."

Oxford.

JAMES LEGGE.

THE FIELD IS THE WORLD.

A GERMAN missionary thus writes his first impressions of a South African mission station: "Imagine the whole country, as far as the eye can see, perfectly grey, with neither a bush nor a tree, all the grass withered by the heat, here and there great mountains rising solitarily at long intervals, like great heaps of stones, and in the midst, shut in by similar mountains to the east, west, and north, a village, consisting of about twelve houses, with flat zinc roofs or pointed straw thatches, and a church, the whole settlement surrounded with fine plantations of trees. That is a picture of Bethany, which

looks like an oasis in the wilderness. But where are the people amongst whom the Mission works? The country looks dead! I must confess that this question filled my mind with a sense of sad disenchantment. But I soon got the answer to it. On Sunday morning early I saw the black people sitting in numbers under the trees, on the rocks, and round the church. They seemed to have sprung out of the earth. How solemnly the bell rang out over the wide, wide waste! At half-past ten it rang again, and we went to church—a large, beautiful church, which was filled to the last place. The people came from the scattered hamlets which lie miles away. The service began. When the opening hymn was sung, I was enchanted with the beautiful four-part singing of the coloured congregation. The beautiful soprano and alto voices of the women and the deep bass voices of the men rang so harmoniously that the harmonium accompaniment was almost needless, so sure and true were the parts. And this was the song to the praise of God of a people who scarcely a generation ago could only sing their senseless heathen ditties in honour of their chief! I do not wish to paint them as saints with haloes round their heads; but it is plainly visible that the work has not been in vain with them; they have experienced the Gospel as a power to save those who believe, and it has produced these mighty changes in them.”—*Berliner Missionsberichte*.

M. COILLARD, who, we regret to say, is returning from the Zambesi broken down in health, and who has been travelling in great suffering, writes thus from Kazungula, where he crossed the Zambesi:—“What a difference between the voyage to-day and that of 1884! Then there was not a soul in this immense country who knew the name of the Lord, much less prayed to Him. We sang our hymns in the desert, and they were lost without echo. Now, the Lord hath done great things for us, and we give Him thanks. This very station of Kazungula, with its large village, where all is so prosperous, bears witness to it. We count five flourishing stations, and in each of them a greater or smaller number of Zambesians who profess to have found the Saviour. But what fills me with joy and gratitude towards God is our school of evangelists with its ten pupils. And now M. and Madame Mercier are going to build again the ruins of Sefula, and to open there at last our industrial school. Are not these the rays which announce the dawn of that day when the glory of God shall shine in this land, and the darkness of heathendom melt away?”—*Journal des Missions Evangeliques*.

M. KRÜGER, one of the deputation just sent by the Paris Missionary Society to Madagascar, took the opportunity of the steamer's call at Aden to visit the station at Sheik Othman, where Dr. Millar and Dr. Young, the successors of Keith Falconer, carry on his mission among the Arabs. M. Krüger writes with enthusiasm of the work of these two men, who under a burning sun, in a desolate and fever-stricken country, and with little appearance of success to cheer them, work steadily on, in faith and prayer. “However little show it may make in the eyes of men, Sheik Othman is a post of distinction amongst the strongholds of attack which Christendom has reared amidst the heathen world.”—*Journal des Missions Evangeliques*.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

A MOST successful public meeting of
CENTENARY Hong Kong residents was held in the
MEETING Theatre, City Hall, Victoria, on March
AT HONG KONG. 4th, to celebrate the Society's Centenary.

The meeting had been convened by a representative lay committee, in the interests of all Christian missions to the heathen, with Mr. W. H. Whiting and Lieut. Kelsall, R.E., as honorary secretaries. In spite of a wet day the body of the hall was filled with an enthusiastic audience, presided over by the Acting Chief Justice of the Colony (His Honour, Mr. W. M. Goodman), and the addresses were, from first to last, of a tone that must be productive of deepened interest on the part of many present. Amongst those present were:—Bishop Burdon, Hon. J. H. Stewart Lockhart, Colonial Secretary; Hon. Dr. Ho Kai, Hon. T. H. Whitehead, Rev. Dr. Chalmers, Rev. T. W. Pearce, Rev. G. J. Williams, Rev. W. Musson, Mr. Wong Shing, Commander Risk, R.N., Dr. J. C. Thomson, Mr. Canter, R.N., Mr. D. R. Crawford, Mr. Whiting, Mr. Granville Sharp, Mr. Norton Kyshe, Rev. C. Bennett, Lieut. Kelsall, R.E., &c. The Chairman remarked that a man must have a very cold heart and a very dull imagination if he could study, without emotion, the life and work of the Society. Bishop Burdon said he was very glad to have this opportunity of showing his sympathy with the Society by moving the following resolution:—"That this meeting congratulates the London Missionary Society on having completed one hundred years of work among the nations, and with feelings of deep thankfulness to Almighty God for the blessings with which, in many lands, that work has been attended, assures the Society of continued interest in its labours." The meeting had been called, he said, to give those engaged in missionary work for and among the Chinese, an opportunity of stating, in a plain, straightforward, business-like way, the *rationale* of missions. The great object of Christianity was to reproduce the life of Christ to every man who accepted it, and to regenerate society, high and low, everywhere. All the reasons for the Christianising of the Roman Empire, by which England and other countries of Europe had benefited, still existed for the Christianisation of China, and after nearly

a hundred years of work the beginnings of Christianity were manifest in almost every province of China. Dr. E. J. Eitel, Government Inspector of Schools, and formerly a missionary of the Society, seconded the resolution. Referring to the work accomplished by the Society in Hong Kong, he remarked that, though there was no phenomenal, world-stirring success to report, the work had borne fruit deserving of recognition. Whilst crediting the Hong Kong community with a measure of interest in, and respect for, mission work, he thought that far more scope might be given to this, often latent, appreciation of a noble pursuit. The resolution was passed unanimously. The Rev. Dr. Chalmers, in replying on behalf of the Society, made mention of the distinguished generosity of the community. As to the future of China, he felt that the fear of God alone was going to create a true cohesion and solidarity among a people disintegrated by selfishness, falsehood, and oppression. "Poor China! My heart bleeds for her! Lord Jesus, as Thou hast come to other lands in the past, even so come now to China." Mr. Whiting, who had recently come to Hong Kong to fill the important post of naval constructor in the Royal Naval Yard, and to whom belongs the credit of initiating and carrying through to a large extent the present meeting, which had such a successful ending, made a brief statement concerning the history of Christian missions in Hong Kong. The facts had been embodied in a pamphlet, which was circulated among the audience. The Rev. G. J. Williams, pastor of Union Church, moved, Commander R. U. L. Risk seconded, and Mr. Wong Shing supported, the following resolution:—"That this meeting expresses its appreciation of the objects and work of Christian missions in this Colony, and its hopes for their continued success." The Rev. C. Bennett, of the Church Missionary Society, and the Rev. T. W. Pearce replied to the resolution. On the motion of the Rev. W. Musson, of the Wesleyan Church, seconded by Mr. D. R. Crawford, a cordial vote of thanks was passed to the chairman.

INDIA.

PRINCE MARTANDA VARMA, the first
A ROYAL prince of the royal house of Travancore,
VISIT TO having expressed a wish to visit the mission
VAKKAM, station at Vakkam, the Rev. W. D. Osborne
at once made the necessary arrangements.

"Vakkam has never known such times before; the whole community, and crowds from miles around, gathered together to welcome the Prince. Almost up to the last moment the bigoted Hindus never believed that he would come among the Christians. The Christians are nobodies. Who are they that they should even dare to think that a prince of the ruling house should visit them? These and similar remarks were the general expressions of the people. But he came, and the Christians and the Christian missionary too, I can assure you, have jumped up among the gods at one

bound; no such process necessary as transmigration. A visit from a living prince has done it all in an instant. Where is the 'twice born' now? This is the present, if somewhat doubtful, impression left on the minds of these same mistaken, enslaved souls. We made the visit an occasion of general rejoicing, and took advantage of his coming to arrange for our annual—our first—prize distribution, and had all the scholars in from the district, and whipped up as many of our Christians as possible, so that altogether it was a day never to be forgotten by those present. The Prince, with his own hand, presented the prizes and presents to our children, to all alike, without any apparent displeasure at the fact of their being of the lowest castes of the people—Pulyars and Kuruvars. He expressed himself astonished at the intelligence manifest by our people, and thanked us and the missionaries generally for taking such a lively interest in the country and people, and hoped that the Mission would prosper abundantly. Then, before leaving, he seemed so delighted, that he put his hand into his pocket and brought out a purse and emptied it into Mrs. Osborne's hands for our work. The amount was Rs.35, just the amount of money spent in prizes, &c. The Prince asked various questions about the Mission, its age and extent, and I told him about Mr. Horne's book, whereupon he expressed a great desire to see it and read it, a favour which I readily and gladly undertook." Subsequently the Prince, in returning to Mr. Osborne a copy of Mr. Horne's "Story," wrote: "I read over some of the pages, and have been much pleased with them, especially the portion relating to Travancore. I congratulate the Society on the useful work it has been able to do in the course of these hundred years."

WHILE on a tour in Pulivendra taluch, AN INTERESTING the Rev. W. H. Campbell encamped at a
AND PROMISING village called Madur, where a very interest-
COMMUNITY. ing work is going on amongst the higher
caste people. "For two or three years there has been a spirit of inquiry abroad, and a considerable number of people have been meeting almost daily to read and discuss the Bible and other Christian books, and to sing our Christian hymns. We had very large and interesting meetings in the village every evening of the three days I spent there, and I had numbers of people coming to talk with me during the day, some of them remaining until late in the night. I have never met people with such a knowledge of our hymns. They can go right through the book, singing any hymn or any tune without difficulty, which is more than could be said of any of our teachers and catechists. I had expected a good many people to come forward for baptism, but I found that there was a decided hesitancy as to taking this step, due to the threats that had been made use of by some of the other villagers. I went fully into the matter with some seven or eight of the more earnest of the people; but though they remained with me till late at night, they left without coming

to any decision. Next morning I was aroused at about half-past four by two young men coming into the tent. One of them, a man of the shepherd caste, named Narayama, told me he had come to be baptized, as he felt that whatever others did he could delay no longer. After I had risen and dressed we had a short service, and I baptized him. During the day Rama Krishnayya, his younger brother, told me that he had never had any doubt in the matter, but had kept back in order to induce some of the others to join him, and that, whether they did so or not, he would be baptized in the evening. We had several of our inquirers present at the baptismal service, and when the time came for Rama Krishnayya to stand up to make confession of his faith, a young Rapu man, named Rangappa, rose and stood beside him, and said that he, too, was resolved to make public profession of his faith. The others who were present were much impressed by the service, and I have no doubt that before long several of them will come forward. Almost all the people in the village have had a fair Telugu education, and they are exceptionally thoughtful and intelligent. There are eighty families of Satanis, who ought by their caste to be Vishnavaite priests, but are here farmers. Several of them are inquirers, and if once we get a hold of them, we ought in time to get the whole community, as they are all related to each other, and do not marry out of their own village."

MADAGASCAR.

THE French occupation of Madagascar has already effected some change in the outward appearance of things, and Antananarivo now presents a somewhat different aspect to what it did before the war. The French are everywhere making the Malagasy repair the roads, and they are certainly now much improved all over the city. Stone gutters are made at each side of the roads, and in many places bridges of massive timber are placed over hollows and gullies. And in all directions out of the town the roads are also being levelled and improved. About the streets one continually meets long lines of mules being taken to drink water, or laden with stores for some of the military depots. At every few yards we meet soldiers—Frenchmen in white uniforms and helmets; swarthy Algerians in baggy breeches and turbans; and black negroes, with blue jacket and red fez, from the Congo or the Soudan. Officers are being carried about in palanquins; and there seem more people than ever in Antananarivo; miners coming to prospect for gold; traders to open up new business, and others to see what advantage can be made out of the new state of things. Prices are naturally rising for most commodities, and it is increasingly difficult to get bearers or servants. French money, of smaller sizes than the dollar, or five-franc piece—viz., francs and twenty centime pieces, as well as copper money—is coming largely into use, and will probably in time

take the place of the "cut-money" and little scales for weighing it, to the great saving of time and trouble. Of course there are attendant evils which seem inseparable from the presence of a large number of soldiers of whatever nationality. There is, we fear, a great increase of drinking among the Malagasy as well as of licentiousness, and there is now much Sunday trading in the capital, a thing which had not been known here during the past twenty-five years. The Resident-General has, however, already struck a blow at one of the chief blots on the Malagasy civilisation, and has stopped the public sale of slaves in the markets. We may hope that other measures may eventually be taken, so that slavery itself may gradually come to an end.

J. S.

THE tutors of the College (Revs. J. DEVELOPMENT OF Sibree and J. Sharman) are leaving no stone unturned in their endeavour to retain the young men under their instruction in the College. The secular department is being placed on a firmer basis, and thirty-eight students were admitted to this branch in January. The tutors have been able to add three excellent teachers to the staff, and the extra subjects now being taught have been the means of attracting many additional pupils. Drawing, painting, shorthand, book-keeping, and music (the greatest attraction of all, and for which a harmonium is much needed) are taught. Another sign of the healthy growth of the College is the publication of a new magazine on the lines of a "Popular Educator."

SPECIAL services, which were the most largely attended of any known before in the Imamo district, took place on the 25th and 26th of March. The occasion was a conference of all the churches in the district, and most interesting and earnest meetings were held. The Rev. E. H. Stribling presided, and the great assembly, held in the Society's largest schoolroom of Ambohibeloma, was addressed by the Rev. B. Briggs, of Antananarivo; Rev. H. Lauga, of Rheims; and Rev. H. A. Kruger, of Paris. The very earnest words spoken by these friends will long be remembered by the Malagasy who were present. English and Malagasy hymns, rendered by the native choir, were much appreciated, and helped to enliven the meetings of the Conference.

CENTRAL AFRICA.

WRITING from Kambole on the last day of 1895, the Rev. D. P. Jones says:—
STIRRING EVENTS. "We have witnessed some stirring events here—events that will probably have an important bearing on the development of this station. During the last four or five months we have been considerably harassed by a section of the Awemba, whose villages

are within three marching days of both this station and of Niamkolo; the principal chief being called Ponde—the man, in fact, whom Mr. Thomas visited some time last year. The immediate cause of these cowardly attacks upon defenceless and unsuspecting people was a quarrel between Kitimbwa (the chief of Ulungu and our near neighbour) and Ponde.” Early in December Mr. and Mrs. Purves, of Niamkolo, paid a visit to Mr. Jones, and, on the 5th, returning from Kambola Falls, “we found” (Mr. Jones proceeds to say) “all the natives, workmen and others, standing in a group outside the village gate, listening to a woman, who was evidently relating to them something of extreme importance, for they were all apparently in a state of great excitement. The woman said: ‘The village of Kitimbwa is fallen, and the chief has been killed by the Awemba.’ During the afternoon and evening men, women, and children kept dropping in here one after another in continuous succession, some wounded, others having had narrow escapes, all wet and shivering with cold, and almost paralysed with fear. Seeing that the Awemba had had such an easy victory, we were not without strong suspicion that their next move would be towards this station.” (Mr. Jones further describes the horrible mutilation of their victims by the Awemba who, happily, did not attack our station.) “Whether all the refugees will settle here is a question one could not at present answer with any degree of certainty. The bulk of them probably will. It is a significant fact that Kitimbwa was the only chief who openly opposed the preaching of the Gospel to his people in this part of Central Africa. We little thought the opposition would be removed in the manner I have related.”

SOUTH SEAS.

THE time-table for the fourth voyage of the *John Williams* is as follows:—March 31st, leave Sydney; April 10th, arrive Samarai (twenty-one days in New Guinea); May 1st, leave New Guinea; May 23rd, arrive Niue; May 27th, arrive Apia (two months in Samoa and out-stations); July 27th, sail from Samoa (calling at Niue if required); August 3rd, arrive Rarotonga (one month in Cook Islands); September 3rd, sail from Rarotonga; September 24th, arrive Sydney.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m. At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during June:—

- June 4th.—Rev. D. W. Vaughan, M.A., Kentish Town.
 „ 11th.—Rev. W. Mottram, New Kent Road.
 „ 18th.—Rev. Thomas Gear, Bishopsgate.
 „ 25th.—Rev. Owen Thomas, M.A., Dalston.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

MR. J. E. REID from LAKE NGAMI, SOUTH AFRICA, per steamer *Doune Castle*, on April 24th.

THE REV. W. THOMAS, from LAKE TANGANYIKA, CENTRAL AFRICA, per steamer *Athenian*, on April 27th.

MISS HELEN DAVIES, from HONG KONG, CHINA, per steamer *Rome*, on May 1st.

MRS. BAYLIS THOMSON, from NEYBOOR, SOUTH INDIA, per steamer *Simla* on May 4th.

MISS FREDOUX, from FIANARANTSOA, MADAGASCAR, per steamer *Gran-tully Castle*, on May 4th.

MR. R. A. HICKLING, from CHIK BALLAPUR, SOUTH INDIA, per steamer *Britannia*, via Marseilles, on May 8th.

THE REV. J. P. ASHTON, MRS. ASHTON and MISS ASHTON, from CALCUTTA, per steamer *Clan Macintosh*, on May 29th.

DEPARTURES.

DR. C. B. MATHER, returning to CENTRAL AFRICA, and the REV. HARRY JOHNSON and REV. PERCY W. JONES, appointed to the LAKE TANGANYIKA MISSION, embarked per steamer *Inanda*, for CHINDE, May 15th.

MR. J. H. E. HEMANS and MRS. HEMANS, proceeding to JAMAICA, embarked at SOUTHAMPTON, per steamer *Atrato*, on May 20th.

BIRTHS.

COOPER.—At Waluku, New Zealand, on February 28th, the wife of the Rev. E. V. Cooper, of Tutulla, Samoa, of a daughter.

CARNEGIE.—At Hope Fountain, South Africa, on March 6th, the wife of the Rev. D. Carnegie, of a son.

CUTTING.—At Rani Khet, North India, on April 13th, the wife of the Rev. W. Cutting, of Benares, of a son.

DEATHS.

LECHLER.—On March 25th, at Yercaud, South India, Rose Anne, widow of the late Rev. J. M. Lechler, of Salem, aged 77.

LOCKHART.—On April 29th, at Blackheath, William Lockhart, Esq., F.R.C.S., first Protestant Medical Missionary to China, aged 85 years.

ORDINATIONS.

On Thursday evening, the 23rd April, at Market Harborough, MR. HARRY JOHNSON, on the completion of his studies at Cheshunt College, was ordained as a missionary to LAKE TANGANYIKA, CENTRAL AFRICA. The service was opened by the Rev. W. E. Morris. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour. The usual questions were asked by Rev. W. E. Morris, which were satisfactorily replied to by the candidate. The Rev. G. Nicholson offered the ordination prayer, and the charge was delivered by Rev. Principal Whitehouse, of Cheshunt College.

On Wednesday, the 29th April, at Park Hill Church, Nottingham, MR. PERCY W. JONES, on the completion of his studies at Nottingham Institute, was ordained as a missionary to LAKE TANGANYIKA, CENTRAL AFRICA. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour. The Rev. W. Croshy, LL.B., offered the ordination prayer, and the Rev. J. D. Jones, M.A., B.D., of Lincoln, delivered the charge.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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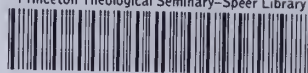
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